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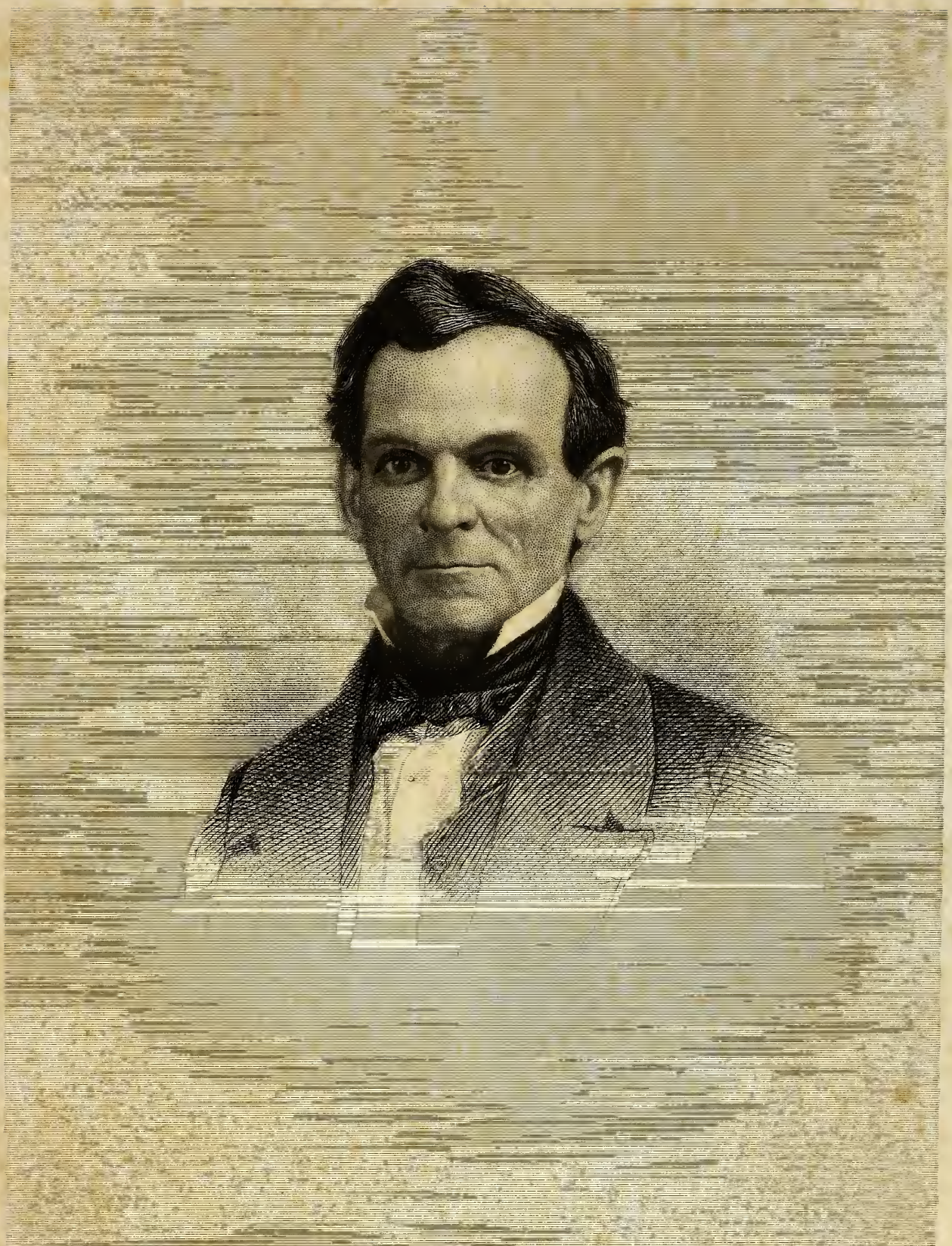

Engd. by A.H. Ritchie.

Robert H. Wallace

THE

CENTENNIAL MEMORIAL,

A RECORD

OF THE PROCEEDINGS ON THE OCCASION OF THE CELEBRATION OF THE

ONE HUNDREDTH ANNIVERSARY

OF THE

A. R. Presbyterian Church,

OF LITTLE BRITAIN, N. Y.

ALSO,

Of the completion of *one-third* of a century of the pastoral relation to this Church of Rev. ROBERT H. WALLACE, D. D.

AND, ALSO,

The proceedings connected with the Installation of Rev. R. HOWARD WALLACE, as an Assistant Pastor, consisting of a Sermon, Addresses, Presentations, Communications, etc.

TOGETHER WITH

A SKETCH OF THE CLINTON FAMILY, BIOGRAPHICAL NOTES, ETC.

EDITED BY

ARCHIBALD C. NIVEN.

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PREFACE.

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THAT eccentric individual, Sir Thomas Browne, whose kindness of heart seemed to run parallel with his great eccentricity of character, says: "I cannot contentedly frame a prayer for myself, in particular, without a catalogue for my friends: nor request a happiness wherein my social disposition doth not desire the fellowship of my neighbor. I never heard the toll of a passing bell (though in my mirth) without my prayers and best wishes for the departing spirit. I cannot go to cure the body of my patient, but I forget my profession and call unto God for his soul. I cannot see one say his prayers, but instead of imitating him, I fall into a supplication for him, who, perhaps, is no more to me than a common nature; and if God hath vouchsafed an ear to my supplications, there are surely many happy who never saw me and enjoy the blessing of my unknown devotion."

Such a frame of mind is truly to be coveted—it leads us to follow out the Apostolic injunction: "Look not every man on his own

things, but every man on the things of others:"—"to rejoice with those that do rejoice, and weep with those that weep." It stirs up the better feelings of our common humanity, engages our sympathies and makes us to rejoice in that brotherhood, which, through many ancestral generations, the greater part of which are lost in oblivion, is traced up to Him of whom the inspired record declares: "And the Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and *man* became a living soul."

This creature, man, is, doubtless, to some extent—perhaps, to a great degree, a selfish being—having much less regard for others than for himself; yet, there are but few, indeed, who live without some participation of feeling in that which deeply interests others. Examples of this are spread out in historic lore; and our own individual experience confirms the record.

The biblical student, however mentally phlegmatic, finds his tenderest sympathies enlisted in the story of the patriarch Abraham, as he journeys in obedience to the divine command, with Isaac, to the summit of the mount, there to offer him in sacrifice; or, if he turns to the eventful life of Joseph, cast into a pit in the wilderness by his brethren whom he visited upon an errand of mercy—taken from the pit, sold into captivity, thrown into prison and forgotten there; or, if he peruses the history of Job, when visited with loss of property, and children, and health, to which is superadded the insane advice of

the wife of his bosom and the condemnation and reproach of his visitors, will he not find all his moral instincts agitated in behalf of these instances of suffering humanity? And these are but two or three of the many instances brought before the mind of the biblical student, and which draw out the feeling of the most selfish.

So, also, in regard to the classical student who runs his eye over the page which records the sufferings of some ancient hero of historic renown: his feelings are imperceptibly awakened and enlisted, while yet he is unaware of the trial that has been made upon the emotions of his soul.

What North Briton, even at this day, does not feel his deepest sensibilities enkindled at the name of WALLACE, or the recollection of the BRUCE and *Auld lang syne?* Or, to come nearer to the period in which we live—how utterly feeble and impotent is the attempt to control the feelings of those (selfish in everything else,) whose ancestry were rocked in the cradle of the Covenant and baptized in a baptism of blood; when his recollections are turned towards the battle-field at Bothwell Bridge; or, more recently, when the Christian world was permitted to witness the exodus of the Scottish Church, under the leadership of Chalmers and his coadjutors?

This same feeling is innate every where, though in a greater or less degree, varying according to the shades of individual character, or the circumstances which initiate the action of the mind.

Now, among the many things which are calculated to arouse a

deep interest, when we can withdraw ourselves from the supreme considerations of "What shall we eat and what shall we drink and wherewithal shall we be clothed," are, the affairs of the church in our own land—its planting, its watering, its culture, its growth—are matters in which we can but feel deeply interested; and as the church at large is but the aggregation of individual congregations, our feelings are as naturally drawn towards the fractional parts as towards the whole. Turning our thoughts to any particular spot where, for successive generations, the vestal fire of religious truth has burned (albeit, at times the fire was deeply buried, yet needing only the breath of the Lord to kindle it,) we love to fix our thoughts on that spot, to talk of it, to trace the influences that have radiated from it as a central point, and then permit the imagination to carry us far down and along the vista of the future, when the fire shall burn and "shine brighter and brighter unto the perfect day."

Such a spot is that to which our little volume is consecrated. We do not expect that persons into whose hands it may fall and whose "local habitation" is elsewhere, will feel as great an interest in these pages as though they had first breathed the fragrance of these hills, chased the butterfly over the green meadows, or strolled along its streamlets, imbibing juvenile inspiration from the music of its ripple or the song of birds. Or, as if in mature age, they had reverently, from sabbath to sabbath, entered the sanctuary and worshipped the God of their fathers there. Yet even a stranger, whose eyes trace these lines, may imbibe some portion of that spirit which should

animate all "that in every place call on the name of Jesus Christ our Lord, both theirs and ours."

* * * * *

Should the inquiry be started, "What object is to be attained by the publication of this unpretending volume?"—It would suffice to reply by stating what is *not* the object. It is *not* a desire to add to the literature of the country. We have no such promptings. So far back as the days of Israel's wise monarch, he seemed to have arrived at the delicate conclusion that "of making many books there is no end." The rage of book-making has been on the increase from that period until the present time; and, now, it may be said, that in a numerical point of view, the leaves of books almost equal the leaves of trees. The essayist—the critic—the poet—the novelist—the biographer—the historian—the theologian—the man of art and science, and the nondescript writer who cannot be enrolled under any particular classification — all are in "labors more abundant."

It is *not* a desire to receive a pecuniary return from any labor bestowed on this compilation. No such motive has found a place in our thoughts.

It is *not* to build up any interests, local, sectional, denominational or personal, that it is prepared for the press.

It is *not* that we are ambitious of placing our name before the public in connection with this volume—on the contrary, we desire

no notoriety, and were it not that it seems to be necessary to give a name in reference to its authorship in order that several matters of a historical nature introduced into its pages, might rest upon something more than the assertion of an anonymous writer, our name would have remained a secret.

What then is the object? The answer is brief. A congregation, which in a country comparatively new, can trace its continued existence for a century without change of ecclesiastical organization—without departure from the principles embodied in its creed—which amid all the vicissitudes and revolutions, political, social and ecclesiastical which have occurred around it, has continued to go forward steadily—which, at times, like Horeb's burning bush, has burned but is not consumed—such a congregation desires to have its annals rescued from forgetfulness. A pastor, too, who in this era of uneasiness in the churches, when the restive spirit which pervades all associations, religious or otherwise, continually demands *new* things and cries for more, can move forward in the path of duty, for a third of a century, planting himself upon the truth of God as the sum and substance of his ministrations, who still lives in the grateful affections of his flock, may with great propriety be held up to those who are young in the ministry as an example of what may result from a "patient continuance in well-doing."

It may not be improper to state, however, that there is one motive which has had its influence in bringing out this volume. It has been already stated that no sectional or denominational

interests led to it; but on the contrary, a desire to exhibit the centennial celebration proceedings as developing a truly catholic spirit on the part of the congregation and its pastors. The spirit of the one universal church is the spirit of its glorious King and Head; and His spirit was, and is pre-eminently, a spirit of love and union—not a union with one sect or band of the church, to the exclusion of all others; but a union with *all* who hold "like precious faith," although differing, it may be, in regard to the form of church government, or matters of practice in things non-essential and which are of man's device—in reference to which there is not to be found: "*Thus saith the Lord.*"

The great object of our publication, then, is to promote the divine glory, by recording the faithfulness of the Head of the Church to this branch of Zion.

It will be seen that it is a work of compilation mainly, the principal object being to embody the proceedings connected with the installation of the junior pastor of the Little Britain Church, and of the Centennial Celebration. These proceedings include the installation services, charge to the pastor, addresses, etc.

As the history of the church is virtually a history of the neighborhood, and as the CLINTON family, (honorable in the annals of our country, and not less so from inherent worth,) is closely identified with the church and its locality, we have obtained, through the kindness of one of the surviving members of that

family, an historical account of the CLINTONS and their settlement in the immediate vicinity of the church. We have taken the liberty of inserting this account, and it forms a very interesting portion of the volume.

Nor could we give its pages to the press without furnishing something of a memoir of the senior pastor. This, of course, is very imperfect. Much of deep and pervading interest might be said, with great propriety, in reference to the "labors of love," of this servant of the Lord, among the people of his charge and elsewhere; but as his usefulness and faithfulness are frequently alluded to in the proceedings, the record of which forms a portion of this volume; and knowing our friend to be particularly unassuming, we abstain from much that the claims of both justice and friendship would induce us to say.

* * * * *

The arrangement, compilation and, indeed, the whole work, was assumed by request, and is intended as a testimony to the goodness and mercy of God unto those who put their trust in Him.

The weather, on the day of installation, was inclement and inauspicious, but the attendance at the church was very large, composed of persons of various denominations. A large number of ministers of the Gospel were present, several of whom participated in the proceedings, as the reader will perceive.

INTRODUCTION.

A MEETING of the members of the church and congregation was held at the church, on December 29, 1856, to make arrangements for the permanent supply of their pulpit, in view of the continued ill health of their pastor.

PIERSON GENUNG, Esq., was called to the chair. The following preamble and resolutions were unanimously adopted.

Whereas, In consequence of the continued feeble state of our pastor's health, and his consequent inability to labor in word and doctrine among us; and,

Whereas, There exists a very general desire that he should spend the remainder of his days

in our midst, where for nearly one-third of a century, he has diligently labored—bearing the burden and heat of the day — in breaking to us the bread of life; and

Whereas. To accomplish this, it becomes necessary to make some permanent arrangement for the supply of our pulpit. Therefore,

Resolved, I. That we will invite the Rev. R. Howard Wallace to remain with us permanently, as colleague with, and successor to, his father, Rev. Robert H. Wallace, as pastor of this church and congregation.

Resolved, II. That this invitation be presented to him for his acceptance, together with the concurrent preamble.

Resolved, III. That in case of his informal acceptance, the constitutional steps be taken to procure a formal installation.

At a meeting of the Presbytery of New-York, held 20th October, 1857, resolutions were adopted approving the course proposed to be pursued by the Little Britain Congregation in celebrating their Centennial, and, also, the long period of their pastor's services; and appointing T. M. Niven, Esq., Dr. McCarrel, and Hon. A. C. Niven, a committee to represent them on that occasion, and take the part assigned them in the exercises.

A meeting of the congregation was held at the Church, December 3, 1857, for the purpose of making arrangements to celebrate the Centennial of their history. After a presentation of facts, in regard to the history of the Church, its pastoral relations, etc., by the Rev. R. Howard Wallace, it was resolved to appoint a committee to arrange for the suitable celebration of this interesting epoch. The celebration

was appointed to take place on Wednesday, 30th December.

The following gentlemen constitute the committee:

HON. ISAAC WOOD,

JAMES W. MORRISON, BURR HURD,

PIERSON GENUNG, CHARLES E. KNAPP.

On motion of J. W. Morrison, Esq., it was,

Resolved, That this Congregation embrace the opportunity, presented by the interesting anniversary, now approaching, to present their pastor, Rev. Robert H. Wallace, with a suitable testimonial of their esteem and affectionate regard; and that

JAMES PATTEN, JOHN M. SHUART,

R. WALLACE GENUNG,

constitute a committee to procure such testimonial.

Several meetings of the Centennial Committee were subsequently held, and the necessary measures adopted for carrying into effect the proposed object.

Various Sub-Committees were appointed on correspondence, music, etc., who readily responded to the call made on them, and by diligent effort made as perfect as possible the arrangements for the celebration.

The Committee desire to acknowledge their obligations to BENJAMIN WRIGHT, Esq., of Cornwall, the leader of the choir, and to those who assisted him on this occasion.

OFFICERS

OF THE

A. R. PRESBYTERIAN CHURCH,

OF LITTLE BRITAIN.

SESSION:

REV. ROBERT H. WALLACE,

" R. HOWARD WALLACE,

WILLIAM H. DENNISTON,

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CONTENTS.

	Page.
PREFACE,	3
INTRODUCTION,	13
INSTALLATION SERVICES,	38
SERMON, by Rev. Dr. McCarrel,	41
PRESBYTERIAL CHARGE, to Associate Pastor, by Rev. Joseph Kimball,	61
ADDRESS, by Rev. James Prestly,	69
CENTENNIAL EXERCISES,	78
LETTERS, from	
Rev. Samuel H. Cox,	85
Hon. George W. Clinton,	89
Rev. M. N. McLaren, D. D.	93
" President Nott, D. D.	95
" John B. Dales, D. D.	96
" J. McElroy, D. D.	101
" Henry Ward Beecher,	103
J. L. Knapp, Esq.,	105
Prof. John Foster,	106
Rev. John Sellick,	109
Prof. Jonathan Pearson,	111
Hon. John W. Brown,	111
" Charles A. Clinton,	112

LETTERS from *Page.*

Hon. J. T. Headley,..... 114
W. G. Shuart, Esq.,..... 114
Hon. S. J. Wilkin,..... 115
Rev. J. H. Seelye,..... 116
" C. Irving,..... 117
" J. Van Vechten, D. D..... 118
" J. McNulty,..... 118
" E. Halley, D. D., and others,..... 120

HISTORICAL DISCOURSE, by Rev. R. H. Wallace, D. D... 126

ADDRESS, by Committee of Presbytery of New-York,..... 133

PASTORS OF LITTLE BRITAIN, by J. McCarrel, D. D.... 138

ADDRESS, by A. C. Niven, Esq.,..... 148

POEM, by Charles S. Vedder, Esq.,..... 158

SECURITY OF THE CHURCH, by Rev. James Prestly, 162

PROGRESS OF THE CHURCH, by Rev. James P. Fisher, 175

TESTIMONIAL to Rev. Robert H. Wallace, D. D.,..... 184

PRESENTATION to Rev. R. Howard Wallace,..... 191

COMMUNICATION from Elders of Little Britain Church,.... 195

COMMUNICATION from Church at Kortright, N. Y..... 199

CLOSING HYMN, by Mrs. Sigourney,..... 209

RE-UNION,..... 210

BIOGRAPHICAL SKETCH OF REV. ROBERT H. WALLACE, D. D., by John Forsyth, D. D..... 211

SKETCH OF THE CLINTON FAMILY, by Hon. Charles A. Clinton,..... 224

OBITUARY NOTICES,..... 241

Centennial Memorial.

Installation Services.

The Installation Services were commenced with Invocation by Rev. Gideon P. Judd, D. D., of Montgomery, N. Y.

Rev. Dr. Forsyth, of the Theological Seminary, Newburgh, read a selection from the Scriptures.

Rev. Andrew Johnson, of Hopewell, N. Y., addressed the Throne of Grace.

The one hundredth psalm, in the old Scotch version, was then sung.

PSALM 100.

All people that on earth who dwell,
Sing to the Lord with cheerful voice.
Him serve with mirth, his praise forth tell;
Come ye before him and rejoice.

Know that the Lord is God indeed;
Without our aid he did us make;
We are his flock, he did us feed,
And for his sheep he doth us take.

O enter then his gates with praise,
Approach with joy his gates unto;
Praise, laud, and bless his name always,
For it is seemly, so to do.

Because, the Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

After which the Sermon was preached by the Rev. Dr. McCarrell, Senior Professor of the Theological Seminary, Newburgh.

SERMON.

EZEKIEL 3: 17.—Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me.

THE ministry of reconciliation are appointed to publish to men, in his name, what Jehovah, the only true and living God shall say unto them. That part of his charges to them, which respects themselves, they are called upon to contemplate this day on occasion of appointing a watchman to this part of the walls of Zion. About thirty-three years ago, I performed, by appointment of the Associate Reformed Presbytery of New York, on occasion of the ordination and installation of Rev. ROBERT H. WALLACE, a similar service to that in which I am engaged to-day, by appointment of the same Presbytery, on occasion of the installation of his son, ROBERT H. WALLACE, junior, as colleague and successor to his father.

That we may be more impressed with the solemnities of our office, and employ them with greater fidelity and diligence, in the discharge of its duties, allow me

to stir up your pure minds, by way of remembrance, while I direct your attention to the Names, Characters and Relations, Duties, Trials, Encouragements and Responsibilities of the ministry of reconciliation.

1. The Names by which these are called, are descriptive of their office, and each of them is a moral painting, "like an apple of gold in a picture of silver," by the hand of the Divine Artist, the Holy One of Israel.

The ministry are watchmen, appointed by Emmanuel to guard the city of Mansoul, from the surprise and incursions of its enemies, and to see to the promotion of all its interests, or part with their own souls if they neglect their duty.

The appointment of Ezekiel to the prophetical office, was ushered in by a vision of the divine glory, [chapters 1st, and 11th.] "He sees the heavens opened and Jehovah Emmanuel appear on his throned chariot of glory, borne by the cherubim and the wheels, and arched by the rainbow of the covenant of grace. As the divine Limner traces on the retina of the prophet's eyes the splendid picture; he sees, at first obscurely, a glorious person, under circumstances most striking and peculiar, and as the Spirit adds one stroke of his pencil after another, the same

becomes more and more distinct, until the prophet sees four living creatures, the cherubim, resembling the lion, the ox, the eagle and the bear, each having four wings and covered with eyes on every side; with them were four wheels, also covered with eyes and animated with the same spirit, whose harmonious and simultaneous motion conveys the chariot, whose bottom, over their heads, was an expanse of saphire and gold, resembling the starry heavens; on this was a throne, and on that throne the appearance of a man.

This was an illustration of the ministry into which Ezekiel is now inducted. The living creatures in conjunction with the wheels, bear the throne of Emmanuel's manifold glory, now removed from Jerusalem to the river of Chebar, in Chaldea. The lion, describing the boldness, the ox, the diligence and patience, the eagle, the elevated and towering and heavenly aims and aspirations, and the man the wisdom, which should characterize the embassador of God, to sinful men.

The wings show their promptness, for they appropriate each; and the eyes their watchfulness, and the hands of a man, their expertness and prudence, discharging their arduous and difficult duties.

The wheels, actuated by the same spirit of life, and, also, covered with eyes, describe the rest of the church of the redeemed, co-operating with the ministry in extending through the world, the savor of the Redeemer's name.

These wheels were all alike, so that each might be seen in the other, as a wheel in a wheel, indicating that the work of the Holy Spirit is identically the same in all the subjects of his grace, for each is, or will be perfect, like himself. And it was said to the wheels in my hearing, "roll, roll on, the chariot of Jehovah's glory!"

This is the first distinct and particular description of the cherubim, frequently mentioned in the Word of God. Its meaning is confirmed and illustrated by a corresponding vision of John, the last of the Prophets, on the occasion of his being inspired to communicate to the church, and the world, the last and clearest, and fullest view of the history of the church and the world, to the end of time. [Rev. iv : 5.] In Ezekiel's vision, the throne is in motion, in John's, it is at rest. In Ezekiel, the prominent figures next to Him upon his throne, are the emblematic animals called the living creatures, and also the cherubim. In John, they are called beasts. It

should be living creatures, for the word is the Greek translation of the Hebrew word, used by Ezekiel, and translated living creatures. In John, as in Isaiah, these living creatures have each six wings, with twain he covered his face, with twain he covered his feet, and with twain he did fly. The first pair, was used to protect his face from the overpowering rays of the divine glory, the second to express his humility in the divine presence, and the third to fly, chiefly to perform the bidding of the Lord.

The first pair are wanting in the vision of Ezekiel, because the cherubim are under the throne, and therefore, not exposed to its consuming glories. These living creatures, the same described by Ezekiel, are seen as in the temple and tabernacle, on the throne, and surrounding its outer circumference. The interior of the throne is occupied by one appearance, like a jasper and a sardine stone. He sees arranged in concentric circles round about the throne, twenty-four elders on thrones, in another and remoter circle; he sees the angels and the whole field of vision above, around, beneath, in worlds on worlds, unnumbered through the regions of illimitable space; its grandeur and magnitude scarcely approached by telescopic vision; its infinite minuteness barely indi-

cated by microscopic views of a world, in a drop of water or a blade of grass.

The living creatures, the cherubim, lead in the anthem of the universe to God and the Lamb, and sing a song in which they are joined by the elders, but which angels cannot sing. "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every tribe and tongue, and people and nation, and hast made us unto our God, kings and priests." These cherubim are the redeemed from among men; and that part of them that are officially nearest the throne and first in song, defines the ministry of reconciliation. They are not angels, for they occupy a different place, and sing another song. Least of all are they, the Trinity, for they are the worshippers of the worshipped.

On occasion of his call to the work of a Prophet, Isaiah has a similar vision of the glory of Jehovah of Hosts, Adored Emmanuel. Ch. vi: 1, 7.

The emblematic beings are here called seraphim, but the place they occupy is above the throne, as in John, and they cry "Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory," and their wings prove the identity of the meaning. This

vision also shows most distinctly, what is the great and peculiar work of the ministry, to bring the sinner into communication with the atoning sacrifice of the Son of God for the remission of sins, and the enjoyment of all the blessings of the everlasting covenant: "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." This illustrates the declaration of Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which I am crucified to the world, and the world is crucified unto me. I am determined to know nothing among you but Jesus Christ, and him crucified."

The prototype of all these persons and of the corresponding workmanship in the tabernacle and temple, was exhibited to Adam and Eve when they were expelled from Paradise. "So he drove out the man and placed at the east of the garden of Eden, the cherubim and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii: 24.

While all hope of eternal life, by the broken

covenants of works, is shown to be vain by the flaming sword, another door of hope is opened up through the better covenant of grace, illustrated by the cherubim upon the mercy seat, where God condescends to dwell with man through the atonement of the seed of the woman who should bruise the serpent's head.

At first Adam and other heads of families, after him, were the ministers of their households. But afterwards, when men multiplied upon the earth, different offices were distributed among different persons.

The first notice we have of a priest, is in the account of Melchizedeck, priest of the Most High God. [Gen. xiv.] An illustrious example of Christ, the Most High Priest of our profession. He was a royal priest, and in that respect more like the Messiah than the priests of Aaron's line. [Ps. cx: Heb. vii.] The priest's office was a type of the Messiah, to offer sacrifices of slain beasts, and make intercession for, and bless the people. He was also to instruct them in divine things. "The priest's lips should keep knowledge, and they should learn the law at his mouth, for he is the messenger of the Lord of Hosts." This name is no more given to

ministers under the New Testament dispensation. There is no priest now but our Great High Priest, who is gone into the heavens, there to appear in the presence of God for us.

Prophets were instructors in divine things, inspired to predict future events, and also ministers, extraordinary and plenipotentiary, from the court of heaven, whose authority superseded for the time being, that of the ordinary kings and priests. Elijah in the presence of Ahab, ordered the priests of Baal to execution.

Under the new covenant dispensation, when the prophet, priest and king, of his church, ascended up on high, he obtained gifts for men, and he gave some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith and of the knowledge of the Son of God to a perfect man, to the measure of the stature of the fulness of Christ.

All these were ministers of the word, by a common authority. But besides the ordinary ministry of the word, apostles and personal witnesses of the resurrection of Christ, were empowered to lay the

foundations of the Christian Church, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Evangelists were personal attendants and aids to the apostles, and what was more than the ordinary ministry, with them, was terminated with the life of the last of the apostles. When the primary luminaries were withdrawn, the satellites also disappeared.

Pastors and teachers remain called indiscriminately, Bishops and Elders. [Acts xx: 17, 28. Titus i: 5, 7.]

They are called ministers, stewards, embassadors, stars and angels, not as their official names, but as descriptive of their work and office.

2. The characteristics of the ministry are emblematically set forth in the cherubim, the lion describing their moral courage, the ox the laborious and patient diligence, the eagle their spiritual and heavenly mindedness, and the man their wisdom and descretion, the wings their promptitude in the discharge of duty, and their many eyes within and without, their watchfulness for the spiritual interests of their own souls and the souls committed to their care; with the full comprehension and striking description of the instrumentality which God, the

Saviour has associated with himself in the accomplishment of his work, the book of God begins and ends.

He hath put the treasure into earthen vessels, that the excellency of the power may appear to be of God and not of us; when in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe, for the Jews require a sign and the Greeks seek after wisdom, but we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness, but unto them that are called Jews and Greeks, Christ the wisdom of God, and the power of God.

3. The relations of the ministry are the most honorable of all the relations which God has established with his creatures :—

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"Nearest the throne and first in song,
Men shall their hallelujahs raise,
While angels that surround the throne,
Shall swell the chorus of his praise."

The redeemed from among men, are honored above every other order of created beings. They are the sons and daughters of the Lord Almighty; and he that sits upon the throne of the universe, and

wields the sceptre of all the world, is their brother. He is not ashamed to call them brethren: "Go to my brethren, and tell them, I go to my father and your father, and to my God and your God." For as much as the children are partaking of flesh and blood, he also himself likewise took part of the same. But the ministry of reconciliation are officially nearest of all to the excellent glory on the throne, and round about the throne; they lead the worship of the redeemed. They begin and they close the Anthem of the universe.

They represent the King Eternal in proclaiming his gospel, and expounding his law. Now, then, we are embassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. "He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me, he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me." "Therefore hear the word from my mouth and give them warning from me."

Duties.—4. These were summarily comprehended in the charge of our risen, but not yet ascended Redeemer, to the first ministry of the new dispensation. "Go ye, therefore, and teach all nations, baptising

them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you always, even to the end of the world." [Mat. xxviii. 19, 20.] As stated by Peter, "We will give ourselves to prayer and to the ministry of the word." It consists in preaching the gospel, that sinners may be brought by faith and repentance, and a credible profession, into the Church, and then teaching them the whole counsel of God for their edification and salvation and comfort; warning every man, and teaching every man in all wisdom, that they may present every man perfect in Christ Jesus. Knowing, therefore, the terrors of the Lord, we persuade men to be reconciled to God, through the death of his Son, and then to walk in all the statutes and ordinances and commandments of the Lord, blameless. Ever since the fall, God and man are by nature alienated from each other; all are by nature children of wrath; God is angry with the wicked every day, and the natural mind is enmity against God; it is not subject to the law of God, neither, indeed, can be.

To meet this difficulty the covenant of grace was devised in the counsels of eternity, and Jesus ap-

pointed its mediator; and He has instituted the ministry of reconciliation to be His agents, with the accompanying influence of the Holy Spirit, in bringing back rebellious men to their allegiance to God, and to establish the reign of righteousness and peace and joy in the Holy Ghost, in this apostate world. Now the end of this charge is love, out of a pure heart and of a good conscience, and of faith unfeigned.

5. The discouragements of the ministry are many, derived from the remainder of indwelling corruption, the want of a strong faith and greater earnestness in the great work in which they are engaged, and from the want of success in their ministry, causing them to cry out with the Prophet Isaiah, "Who hath believed our report? and to whom is the arm of the Lord revealed?" From the careless and inconsistent walk of professors, giving occasion to them who seek occasion to speak reproachfully, from the lukewarmness of friends and the opposition of false brethren, from the ensnarements of the world on the one hand, and its persecutions on the other, and from Satan, the god of this world, who blinds the minds of them that believe not, lest the light of the know-

ledge of the glory of God in the face of Jesus Christ should shine into them.

6. But if their discouragements are great, they are not without encouragements corresponding with their duties and perils as leaders of the sacramental host of God's elect. They are not sent on this warfare at their own charges; the Master who sent them has promised, "Lo, I am with you always, even unto the end of the world." "My grace shall be sufficient for you, for my strength is made perfect in your weakness." Most gladly therefore may we glory in infirmities, that the power of Christ may rest upon us. They are assured of ultimate success in the cause in which they are engaged, in subduing the world to the obedience of the faith, and that those who are employed by the Redeemer, as his instruments, in making many wise, shall shine in the resurrection of the just, as the brightness of the firmament, and they that turn many to righteousness, as the stars, for ever and ever. Their condition in the Church triumphant, will correspond with that which they occupy in the Church militant. "Him that overcometh, will I make to sit with me upon my throne, even as I also overcame and am set down with my Father on his throne."

The faithful minister, as he presents himself, and those whom he has been the honored instrument of bringing to the knowledge of the truth, and of securing for heaven's Lord, will receive such a welcome from the Lord of glory, as shall make him forget all his sorrows and toils, and dangers and sufferings. "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

7. The responsibilities of the gospel ministry are awful; they are intrusted with the highest interests of the glory of God and the salvation of men; and for the manner in which they fulfil the trust, they must give an account at the last day. We must all appear before the judgment seat of Christ, that every one may receive the things done in his body according as he hath done, whether they be good or bad. Knowing, therefore, the terror of the Lord, we persuade men, and in proportion as the ministry are stimulated by the terrors of the Lord, as they will be exhibited on the last day, will they be faithful, and diligent in the discharge of their official duties. If any are neglected by them, and lost, their blood will be required at the watchman's hand; that day

will derive its terrors from the suddenness of its coming; the resurrection of the dead; the change of the living; the conflagration of the world; the appearance of the Judge; the progress of the trial; the pronouncing of the sentence, and its beginning execution.

On that day, for which all other days were made, if any be found faithless to their sacred charge; if they have not instructed, warned, expostulated with, and entreated sinners to be reconciled unto God: then shall they appear second only to Satan in sin; they will stand next, but to him in woe, and down, down, from the presence of the Judge shall sink accursed, while pre-eminent in misery as pre-eminent in guilt, the unfaithful minister seès in the lowest deep, a lower deep wide open still threatening to devour him. If Paul deems it necessary to keep under his body and bring it into subjection, lest having preached to others, he himself should be a castaway; if he was stirred up to faithfulness and diligence not only by love to Christ and love to souls, but by the terror of the Lord as exhibited on the great day of final judgment, how much more should we, who are following at so great a distance his illustrious example. But we have a greater example

than Paul, for the propriety of drawing considerations and motives from the eternal state, to stimulate and to ennoble in ministerial duty—looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Leave, then, for those whose hearts are aching for them, the empty honors of a dying world, and press after the crown of glory that fadeth not away, which God, the righteous judge, will give unto you and unto all them also that love his appearing.

And you who enjoy the labors and prayers of the ministry of reconciliation, suffer also the word of exhortation; be grateful to God for the gift. To them, under God, you owe the difference in your condition from that of the degraded and miserable inhabitants of heathenism. To whom much is given of them will much be required. Adorn the doctrine of God the Saviour by a life of holiness. And as the harvest is great and the laborers are few, pray ye the Lord of the harvest that he would send forth laborers into his harvest, and prove the sincerity of your prayers by contributing of your substance and your labors, of mind and body, for the

attainment of the promised blessing. Many shall run to and fro and knowledge shall be increased. The earth shall be full of the knowledge of the Lord as the waters cover the sea.

Remember, hearer of the Gospel, that the message borne to you by the embassadors of Christ is not their's but God's, and the Redeemer will deal with you according to your treatment of his messengers, as if he had been the speaker in his own person. "Because I called and ye refused: I stretched out my hand and no man regarded. But ye set at naught my counsel, and would none of my reproof; I will, therefore, laugh at your calamity, and mock when your fear cometh; when your fear cometh, as desolation, and your destruction cometh as a whirlwind: when distress and anguish cometh upon you, then shall ye call upon me but I will not hear, ye shall seek me early but ye shall not find me." "Wherefore, as the Holy Ghost saith, 'to-day if ye will hear his voice harden not your hearts.'"

The constitutional questions were then proposed to the candidate by Dr. McCarrell, Moderator of the Presbytery, and an expression of the wishes of the people taken, which were found to be unanimous in favor of the Candidate.

The installing prayer was offered by the senior pastor, Rev. Robert H. Wallace.

The Address, to the associate pastor, was then delivered by Rev. Joseph Kimball, of Brockport, Monroe County, N. Y.

PRESBYTERIAL CHARGE,

ADDRESSED TO

REV. R. HOWARD WALLACE.

My Young Brother:

Upon this auspicious day I give you greeting. A noble band of God's dear people has called you to be their servant for Christ's sake. You have consented so to be; and now, because, as I presume, of the memory of other days, which neither you nor I can forget, it becomes my grateful privilege to address you on this, the occasion of your installation.

While the debate was going on in my own mind as to the propriety of accepting the kind invitation, the head pleaded hard against the acceptance, and referred to others whose maturer wisdom could far better discharge the important duty; but then the heart rose up, and before its resistless pleadings,

reason, as is so often the case, was overpowered; yet, let us fondly hope that in the issue, the cool head will deal mercifully with the precipitant heart.

My brother, from this day you are to be known as the standard bearer of this people, beside your venerable father who, through the third part of a century, has borne it manfully and alone. His eye now begins to grow dim and his natural force to abate; the trials and struggles of a long campaign have done their work upon him, and, in the course of nature, he must soon be called away from the "good fight" in order to receive at the hands of his loved Master the "crown of life," and the freedom of "the city." The burden of armor will be exchanged for the "weight of glory," and the shouts of battle will be all hushed in the songs of victory. But the hour of his release yet tarries; and amid the many consolations that cheer, him in these his last days, none is sweeter than that which springs from the sight of you, his only son, joining him, as you do this day, in the support of that glorious standard, on this very field, where he has borne it so long and so well.

I charge you, therefore, to "honor thy father." Times may come when it will be your duty to

moderate the impetuosity of your youth by the cautiousness of his age. You will not knowingly neglect this. But as to err is human, so you will pause long and ponder well before, in the case of opposing judgments, you prefer your own to that which comes from the fuller experience of maturer life. Many of the difficulties which spring up between a pastor and his people are the results of the pastors ignorance, or forgetfulness of what is his legitimate business. Be it, therefore, your study to know what is yours to be done. If there be a speciality in all the earth it belongs to the minister of Christ, and the closer that he confines himself to it, the better it will be, both for him and his. To shine like the stars in the firmament is the promised future of the Christian ministry—to *move* like stars in the firmament is the present duty of that ministry. God has assigned us our orbit, and no right have we to go out of it; the temptation is often strong for the pastor to do things that are inconsistent, simply with his official character. Earnest zeal to do good will sometimes lead him to take hold of what he has no business to touch, and he only finds out that he has done wrong when the machinery of his parish begins to clatter and break up.

Let, then, my brother, this question always come up in your mind when on the eve of action :—*Is this my business?*

With reference to two things there is no manner of doubt, there can be none.

First.—Your business is to preach Christ, to preach him *pointedly*. There are many ways of preaching Christ. He may be preached beautifully ; he may be preached gracefully ; he may be preached zealously. These are all needful, but the *greatest matter* is to preach him *pointedly*. Go into the field thinking more about the edge of your sword than about its glitter. And as you stand before your fellow men, let it ever be your aim so to present Christ crucified as to make that stubborn heart of depravity, which fronts you, to tremble at the thought of sin.

And as you preach Christ pointedly, so preach him *fearlessly*. To the precision of the soldier add his boldness, and press home upon the sinner the startling truths which you find in the letter of your instructions. In order to acquire that fearlessness of character, which so becomes a Christian minister, let your heart be filled with the fear of

God, and there will appear nothing in the circumstances of man to occasion for you the least hesitation.

Preach Christ *confidently*. Not that the power of your demonstrations will overcome the power of unbelief, but that the truth, as it is in Jesus, will prove itself the incorruptible seed out of which is sure to spring, by God's blessing, sooner or later, here and there, a newness of life. There is a vast deal of happiness which the minister of Christ looses by not expecting his labors to be blessed. He goes often as if upon a hopeless errand. He preaches, for "woe is me if I preach not the Gospel;" but there is not enough of that sublime confidence which there ought to be in the certainty of success. Surely we have no reason to doubt, for the promises are direct and full. The word of God shall not return unto him void, and our labors shall not be in vain in the Lord. The possibility, or probability, of our not seeing here on earth the fruits of our labor, should never be allowed to detract from our happiness, to any great extent, so long as we know that God will bring good out of our ministry. Accustom yourself, then, my brother, to preach the Gospel with all confidence. It is no vain work at any time. Each

day, when from this place, or elsewhere, you shall proclaim the blessed Gospel of God's dear son, you are a man scattering the richest gems and coins, as it were, in the dark. You may not see who finds them, or into what desolate homes they are the means of bringing joy unutterable, and wealth unbounded, yet yours is the delightful consciousness, that a sorrowing world is much the better for your ministrations.

Preach Christ *affectionately*. No where does manner tell more powerfully than in the pulpit, or, I should rather say, no where does the want of an appropriate manner make so repulsive an appearance as in the Christian minister. There is nothing in the Gospel to excuse or palliate a cold, harsh, censorious mode of preaching. So much of love and grace and pity mark the Gospel, that, to preach it coldly, seems like wrapping a shroud around a living mother. Preach pointedly as you can, and fearlessly as you can, and confidently as you can, but, oh, preach affectionately—let your heart lie close against Christ's, that, from its generous and mighty pulsations, yours may learn how to throb aright.

But do not satisfy yourself with preaching Christ. Coincident with that, be it yours to live Christ. Let

your shield ever display as its motto, "For me to live is Christ." There is a keen perception on the part of the world in the way of detecting discrepancy between profession and reality, and one of the most dangerous stumbling blocks in the way of the unbelieving, is an officer in Christ's household who fails to put on Christ. Oh! what a spectacle is presented to the world, when he who claims to bear the vessels of the Lord, shows aught of malice or dishonesty, or pride, or covetousness, or falsehood, or vindictiveness. Beware, my brother, of ever becoming open, even to suspicion in that way. Let Christ, the meek, the loving, the forgiving, the long-suffering, be ever your model; and then to the testimony of your pulpit life, will be added that of your social life, all on behalf of truth and righteousness.

Many dear friends, of you, my brother, are looking with gladsome hearts upon the scenes of this day within these walls. But if the inmates of heaven are permitted to view the transactions of earth, or if intelligence of what is done here be communicated to them there, there is one whose joy over this scene transcends the joy of any other; it was the darling hope of your loved mother, in the days

when she used to sit in yonder seat, that you, then a mere boy, might become, by the grace of God, an able minister of the New Testament. Does she know what we are doing now? Does her loved Redeemer, who knows it, tell her of what is occurring? We cannot say. But be thou faithful unto the death, and there will be joy in heaven when, at the close of your earthly career, you pass with the seals of your ministry into the home of the reedeemed, there to know even as also you are known.

And now unto Him, who is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, I commit and commend you, my dear young brother.

The address to the congregation was then delivered by Rev. James Prestly, of the city of New York.

ADDRESS.

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1 THESS. v : 12, 13. "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves."

DEAR FRIENDS:

Our address to you to-day will be very brief. We shall do little more than present some topics for your consideration, leaving them to be elaborated in your own minds, and trusting that they will produce righteous fruits, by the blessing of God, in your hearts and lives. And,

1. Receive him as the minister of Christ. Whatever may be your personal likings or dislikings, receive him as *Christ's ambassador*, "and esteem him very highly, and love him for his work's sake." "We are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." Remember this person has

now, by the ordinance of God, in his own appointed way, been placed "*over you in the Lord.*" He that honors him honors Christ, and he that despises him despises Christ. "He," says Christ, "that receiveth you receiveth me, and he that rejecteth you rejecteth me, and him that sent me."

2. Look upon yourselves, and teach your children and dependents to look upon him, as "the man of God," and treat him with all that reverence and respect that is becoming his high office as an ambassador of the Lord of Hosts. Take no undue familiarities with his person, his office, or his message; neither permit it in others, whether in his presence or behind his back. Reverence him, esteem him, for his personal worth, but especially, "very highly, in love, for his work's sake."

3. Be careful of his good name. God says: "Touch not mine anointed, and do my prophets no harm." You are his guardians. As General Washington was passing along the streets of Philadelphia a foreigner asked of his friend, an American, who stood by him, "where is his body guard?" "The *people* are his guard," was the noble and truthful answer. What the people were to the "Father of his Country," let this congregation be to their aged

pastor, and his more youthful associate, his son, this day inducted into the charge of your souls. Let no son of mischief do them harm. Remember that any person, no matter how insignificant or degraded he may be, can start a slander or an injurious report, and give it currency, which, if it remain uncontradicted and counteracted, would tend to injure the fairest reputation on earth. Nothing on earth is more valuable, and especially to a minister, than his good name. Without this his usefulness is at an end. Be very tender, therefore, of your pastor's reputation.

4. Sustain him by your sympathy, and support him by your prayers. What Aaron and Hur were to Moses, that be ye to him. An Aaron and a Hur would make of many a poor and oppressed minister a Moses, if he had them to hold up his hands. Are there any Aarons or Hurs in this congregation? Men who will sustain their minister in the full and faithful discharge of his duty with their whole heart and power?

5. Yield him a generous support. Let not the carking cares of the world distract his attention from nobler and higher objects. Let him partake of your good things as ye are partakers in his.

This is, compared with some other things, a small matter, but the neglect of attention to it sometimes magnifies it into matter of vital importance, telling most disastrously on the spiritual interests of pastor and people.

6. In a word: stand by your minister. In a great majority of cases, you will find this to be the safe, as it is the more generous and noble course. He manifests little of the spirit of a gentleman, to say nothing of the Christian, who is constantly arrayed against his minister, who by the very instructions of his Master, in putting him into office, is forbidden to be "a brawler" or "striker," but an example of all gentleness and meekness, after the example of him who "gave his cheek to the smiter and to them that plucked off the hair:" "who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that udgeth righteously." The world and satan love to have ministers traduced; and it fills hell itself, and the world with joy, when they find, as they sometimes do, congregations of people, professed Christians, ready to play into their hands, and sometimes ready even to do their dirty work for them.

7. Do your minister, and your minister's Master, the credit of cultivating, and in some good degree possessing, the great Christian characteristic, "peace among yourselves." Cultivate this great ornament, and reward in itself, of Christianity. Peace! the last earthly gift of Christ to the children of God, the God of peace. There can be no advance, worth recording, in the divine life, when this grace of the Holy Ghost does not flourish. It is as necessary for the congregation as for the individual heart. Oh! brethren, let the peace of God, to which you have been called, reign in your hearts. "Be at peace among yourselves," and then, by the influence of the Holy Ghost, shall "the peace of God, which passeth all understanding, keep your heart and mind through Jesus Christ."

May the relation, this day formed, be for the glory of God and the promotion of the best interest, temporal and spiritual, of pastor and people. This, may God grant, for Christ's sake. Amen.

Rev. Alex. McWilliam, of Walden, read a selection from the one hundred and forty-fifth psalm, which was sung by the congregation.

PSALM 145.

O Lord, thou art my God and King;
Thee will I magnify and praise;
I will thee bless, and gladly sing
Unto thy holy name always.

Each day I rise I will thee bless,
And praise thy name time without end.
Much to be prais'd, and great God is;
His greatness none can comprehend.

Race shall thy works praise unto race,
The mighty acts show done by thee.
I will speak of thy glorious grace,
And honor of thy majesty.

Rev. R. Howard Wallace, addressed a few words to the people of his charge,—the church in the midst of which, he had grown up to manhood—where first he "named the name of Christ," and to whose interests he had ever been closely allied.

Expressing the earnest wish, that the Divine blessing might rest upon the relation this day established, that the word at his mouth might prove a "savor of life unto life" to each of them, and while relying on the gracious assurances of the word of the Lord, invoking also, the prayers and co-operation of each officer and member of the *church* and

congregation, referring with deep feeling, to the oft-repeated prayer of his sainted mother, that he might be fitted for the place in which God, in his Providence, had so unexpectedly placed him, and entreating every one, to "lay aside every weight," to burn every "root of bitterness," and to "run with patience, the race set before them, *looking unto Jesus.*" After which he pronounced the apostolic benediction.

The entire assembly then arose and united in singing, with great effect, the following

INSTALLATION HYMN.

Written expressly for this occasion by Mrs. Lydia H. Sigourney.

Praise to the Giver of our joys,
  Who, 'mid life's changeful day—
While dearest treasures fail or fade,
  And firmest props decay—
Holds up our aged Pastor's hand
That guides us to the Better Land.

Praise to the Author of our trust,
  Who, 'ere his step was staid,
A younger Sheperd to his side
  Hath called—his steps to aid.
A filial arm, his arm to stay—
And lead the flock in wisdom's way.

Praise to the Fountain of our life—
  Through whose unbounded grace
This double gift of love we share—
  And may an unborn race
Record, like us, in grateful lay
The memories of this sacred day.

Centennial Anniversary.

EXERCISES.

The exercises connected with the Centennial Anniversary, were introduced by Rev. R. Howard Wallace, who offered a brief statement in regard to the history of the church, and nominated, as President, John J. Monell, Esq., of Newburgh, who was chosen by acclamation.

Mr. Monell, upon taking the chair said:—

Christian Brethren:

Permit me to express my gratitude at being called upon to preside at this celebration.

You have appropriately determined to commemorate, at this time, in connection with the ordination services just closed, the era which marks the long existence of this church.

By the schedule of exercises placed in my hands, it appears that several persons are to address you on this occasion. In place of speaking hereafter as

might be expected, I will occupy your attention now for a few moments.

We find upon examining the history of this congregation, that a century has elapsed since its organization. About eighteen years before the Revolution, a few Scotch and Irish emigrants found their way up the Hudson River, and came out into this neighborhood to reside. The remembrance of the psalms sung by their fathers on the hill-sides of their native land, and of that religion which had sustained them in times of persecution, led them to erect, in the midst of a beautiful grove, on the spot where we now are, an Associate Reformed Church. Some of the trees are still standing, and

> "What tales, if there were tongues in trees
> These grand old oakes could tell."

This country was then under the government of Great Britain, with her splendid church establishment, rich, powerful and anxious to support all its branches in the New World. These early settlers, poor, few in numbers, in a strange land and wildernesss, had crossed the ocean to enjoy religious liberty and an independent service, therefore they determined to adhere to their faith, maintain their principles, reject all government assistance and trust

in God for success. Taxation without representation was the immediate cause of the first outbreak in the Revolution, but it was the spirit of the founders of this church that aroused, united and sustained our patriot fathers during seven long years of war. It was the spirit of the Waldenses, of the Huguenots, of Calven, Luther and Knox, that kept bright the watch-fires of liberty when all was darkness and gloom around.

How much we owe to the influence of these men no tongue can tell. It was quiet like "the still small voice," but all-pervading, untiring and unyielding till truth and the right prevailed.

These early settlers are all dead, and their children and grand-children are dead. Many of them sleep in yonder graveyard, so located that all who enter its gate must pass by this sanctuary for worship.

They sleep in peace beneath the shade of the church awaiting their immortal birth. Christian mourners were comforted around their bier, and from the stillness of the hour was heard :

"The Ressurrection and the Life,
Believe and die no more."

They have gone before, but the church they founded remains and is prosperous. It has stood through all the political and revolutionary changes of the government and of society, resisting the progress of infidelity and wickedness, softening the asperities of life, comforting, cheering, and sheding the light of heaven on the path of the afflicted and weary pilgrim.

The influence of a church organization on the manners, habits, and customs of the surrounding neighborhood cannot be calculated particularly in the first settlement of a country. The elevation to which society has attained in this vicinity is owing, in a great measure, to the general truths of the gospel first taught by the founders of this church, and which have ever been maintained by their descendants.

The edifice first erected has decayed, and the one in which we are now assembled was built in its place. This in time will be torn down and enlarged or may be removed, but the church, consisting of its sincere worshippers, will last while the world stands, still enlarging and exerting a never ending influence for good.

Let our hearts, then, be warmed and our faith be

strengthened as we this day meet on the spot so long ago dedicated to sacred purposes; let us re-embalm in our hearts the long line of Christians who have worshiped here, and call up our own experiences and pleasant memories. The chain that binds us to this place is more than golden, and every link grows brighter and stronger as age advances and as distance intervenes between us and it.

Some have moved away and joined other denominations, but here are the tombs of our fathers in Israel, and shall we not visit them? Here are the pews in which they sat, the table from which the holy communion was administered, and the desk from which the gospel has been preached for so many generations, and shall we not come near that our hearts may be touched as with fire from off God's altar? We may worship in other buildings, we may visit other spots of interest, we may surround our homes with all the comforts and luxuries of life,

"We may build more splendid temples,
But we cannot
Buy with gold these old associations."

Through, life this day will be remembered by all

present. It is to us the year of jubilee, and as the tribes went up to Jerusalem, so have we come up to our Zion.

Centennial Anniversaries like the present are rare in the history of our country. They will, however, continue and increase as time advances and sheds its hallowing light over the past. They will during the future be looked upon as golden mile-stones in the track of ages by which are determined the progress of families, of generations, of our nation and of the Church in their onward march through time.

And now assembled on this mount of privilege with hearts full of gratitude and crowded with tender associations it is appropriate that the Ancient of Days, He who is a present help in the time of need should be invoked to grant us his blessing.

The chairman then called on Rev. Robert H. Wallace to lead the devotions of the Assembly, in thanksgiving to God, for his abundant mercies to this church and people during one hundred years.

On motion of J. W. Morrison, Esq., the following persons were chosen Vice-Presidents and Secretaries :

Vice-Presidents:

JAS. PATTON, Hon. ISAAC WOOD,
GEO. DENNISTON, WILLIAM COWSER,
SAMUEL HALL, DAVID FERGUSON,
JARVIS KNAPP.

Secretaries:

JNO. B. KERNOCHAN, ALEX. ELLIOTT,
WM. H. MILLER, ALEX. D. ROGERS,
JOHN ORR.

LETTERS.

Geo. A. Denniston, Esq., Chrairman Committee on Correspondence, presented a large number of letters, from distinguished sources—breathing, uniformly, sentiments of kindliest regard and cherished sympathies. A portion of which were read.

Rev. Samuel H. Cox, D. D., writes:—

Ingham University, Leroy, Dec. 19, 1857.

Rev. and dear Sir:

In reply to yours of the 16th inst., much as I should rejoice, other things favoring, to be with you on the occasion to which you refer, the fact, that I am previously engaged to preach in Batavia, at the time specified, before a large County Convention of all religious denominations, on the subject of The Lord's Day, its perpetuity, its change, its obligation, and its rich mercy to man, (29th and 30th inst.) will demonstrate to you the impracticability of the

idea. The occasion is one of such historical, symbolical, social, and christian associations, that I could easily kindle with its spirit, and enjoy with you all its copious and cheering inspirations.

May you, and your venerable father, be held both as stars of pure radiation in the right-hand of our Lord Jesus Christ, and shine hereafter in the firmament of his Own New Creation, and to his own praise, for ever and ever!

I would venture a compliance with your alternative request, as to sentiments suggestive and appropriate, leaving them to your own prudential order and disposal consequent.

1. Presbyterianism: its faith, its polity, its excellence; the pre-eminent system of religion, which, superior to the miserable inventions of men—all of them, and brooking no earth-born substitutes, stands adamantine and moveless, a cubic mound of granite and of glory, on the Rock of Ages. Isa. xxvi: 4, (original,) Rev. xxi: 16, like the light of the sun, its radiance is celestial, unbounded, direct, genial: it glories in the reality alone of the Divine sanction, the Divine testimony, that authenticates its peerless worth and anticipates its universal triumph among the nations of the millennium.

2. Our christian principles; they made the glorious REFORMATION; they mark and measure the ascendency of the kingdom of heaven; they favored and helped the cause of Washington and the American Congress, when others were found recreant to it, in the agony of the Revolution; they are at home in our country, as the soil of civil and religious liberty; they bless and promote together the cause of duties and rights, as no others can, in every place and nation under heaven; and under their Author, God, when *every plant that He hath not planted shall be rooted up*, they shall prevail, with none to doubt their excellence, or question their origin, or obstruct their blessed jurisdiction, in *all the world* and over *every creature*.

3. Our ecclesiastical order: adapted incomparably to our noble country, in every locality of its grandeur and its vastitude; not monarchy, like that of the man of sin in its impious falsity; not oligarchy, like that of imparity, and prelacy, and organic ambition, from which popery was natively developed; not democracy merely, with its uproar, its schism, its infidel independence, and its proverbial variations; but legitimate and spiritual theocracy, under the sole government of our Lord and Saviour,

Jesus Christ, its King and Owner, ubiquitous and immutable; whose authority alone is ministerially declared and wielded in his church, to its joy and edifying, by all his own ambassadors, to his acceptance and glory; it honors both the right and the duty of individual judgment; it is the grand custodian and propagator of order and liberty, in church and in State; it is incomparably THE SYSTEM, adapted, analogous, congenerous, and mutually auxiliary, though for ever superior and for ever distinct, for our own beloved country, the United States of America.

4. Presbyterians: let them improve from the past, learning how immense is the majority of their common and their cardinal interests; how glorious the oneness of their mission and their destiny; and how powerful their obligation to ENDEAVOR more and more *to keep the unity of the spirit in the bond of peace!*

5. The Church of Christ: whose young antiquity of a century we celebrate this day; its pastorate of sire and son now so happily constituted: peace and prosperity to their temporal and their eternal history! May its candlestick be never removed from its place; and may a succession of stars shine on it,

of pure and heavenly brightness, owned and blest of Christ, till his second coming, in glorious majesty, to finish the mystery of God, and consummate the glory of all the ransomed millions of his elect, in heaven.

Fraternally, and truly yours, in the Lord Jesus Christ,

SAMUEL H. COX.

Rev. R. Howard Wallace, A. M.

Hon. Geo. W. Clinton, writes:—

Buffalo, Dec. 21, 1857.

Gentlemen:

I regret that I cannot participate in the celebration of your centennial on the 30th instant, and in your commemoration of the completion of one-third of a century of the labors of your esteemed pastor. Regard not this as the customary expression of politeness. I assure you, that, God willing, nothing but inexorable duty could keep me from enjoying a pleasure so great, and improving an occasion so filled with tender memories, so replete with instruction, and so adapted to inspire gratitude to God.

Your recognition of my right to be regarded as not a stranger in Little Britain, and as a christian man who sympathizes with your congregation, touches my heart, and I cannot but give expression to its feelings. If I write too freely, or unwisely, regard me as your friend, and a most unworthy servant of our Master, our glorious Redeemer and our God, and I am sure you will overlook or pardon the fault.

Your congregation has existed a century in Little Britain. It must be more than forty years since I was there. I can recall no village, and I see in the mind's eye, no venerable spire pointing to heaven. I remember only, and that dimly, a white wooden farmhouse, a sluggish brooklet, by the door, half-choked by the brown leaves of autumn, stone fences: and myself, with an older boy or boys, in a neighboring grove of nut trees. In that house my grandfather lived many years, a useful, and not altogether undistinguished life, and there my father prattled as an infant, and went from it when he entered upon his battle with the world. I suppose that it was built by my great-grandfather, the founder of our family. I cannot but grieve a very little at the thought that it is about to disappear; but the builder, I know, feels no touch of sorrow. Judg-

ing from tradition, and from his will (in which he asks that his coat-of-arms may be engraved upon his tombstone, and begs his children to pardon that last instance of his vanity,) he was a true and humble follower of our Lord, and had founded another house upon the imperishable Rock. You have but done me justice, in assuming, that I have a warm attachment for Little Britain, though I know it not. Our family has been uprooted and scattered thence, but we must all look back upon it as the happy point from which we started.

Your congregation has endured a century. This is good ground of chastened joy. May the great Head of the Church bless and keep it! May it never be like the church in Sardis, but be always fruitful of good to man and of glory to his Maker. Not one of you saw the beginning of that century; and few of you will see the middle, and probably, not one of you the end of the second century of your congregation. So we perish from the earth; but the church, like its Creator and Redeemer, is eternal. A particular church or congregation is but a branch of the imperishable Vine, and its members are the clustering grapes, of which some mildew and drop off, and some are matured and gathered

thence for heaven. How full of sad and chastening, as well as joyous memories, must be the old among you, who have watched, year after year, the blossoming and the growth! And the venerable man, who for one-third of a century, like a valiant soldier, has led your congregation in its warfare with the powers of darkness, and who, like the Great Shepherd, whose servitor he is, has gathered the Lambs with his arm, and carried them in his bosom, what must be his feelings on a day like this? But it would be profanation to intrude upon such memories and feelings. May God sanctify them to his and your eternal benefit! Our Redeemer will pardon short-comings and errors, and, it is for you, now that old age is creeping upon your faithful pastor, and his strength faileth, to show, as I doubt not you will, that you are gallant christian soldiers, full of that charity, without which we are but tinkling cymbals. You have selected his son to hold up his hands, and will carry him in your arms till his feet touch the brink of the dark river, where angels will receive and waft him over, leaving you to remember how beautiful those feet were upon the mountains. Blessed is he in seeing my friend, his son, an inheritor of his faith; most blessed in enjoying his

companionship in the holy work. The spectacle of such a happy union of filial piety and of zeal for the service of our Creator, is lovely. May it be fruitful on earth and consummate in heaven! Believe me,

Your true and thankful friend,

G. W. CLINTON.

Messrs Isaac Wood, James W. Morrison, Chas. E. Knapp, Burr Hurd, and Pierson Genung, *Centennial Committee, &c.*

Rev. M. N. McLaren, D. D., writes :—

Newburgh, Dec. 18, 1857.

Rev. and dear Brother :

Your favor expressing the united request of yourself and the Centennial Committee that I "would be present at the coming Anniversary and Installation Services, and occupy a portion of the time with a brief address," is lying before me.

It would be very gratifying to me, could I be present on that interesting occasion, and take the part so kindly offered me, in its pleasant and solemn services. On account of other engagements,

partly of a public, and partly of a domestic nature, I shall be under the necessity of denying myself the pleasure.

It is encouraging to witness the many instances with which God favors his church, of his covenant faithfulness in extending the saving influences of the Holy Spirit to the offspring of those who take Him as their God and the God of their seed ;—and, particularly, that, so frequently, the sons of the prophets are called and qualified to be preachers of the gospel of our Lord Jesus Christ.

Allow me to congratulate you, the pastor elect, and the people of your anticipated charge, on the sacred and endearing relation about to be consummated ;—and also your father, that when, in the providence of God, he is, in a measure, disabled for the more arduous duties of his profession, he is permitted the joy of having his only son so kindly associated with him in the counsels, the labors, the trials, the hopes, and the triumphs, of the pastorate.

Will you have the goodness to convey to the Committee on Correspondence, Messrs. DENNISTON, KEELER and WEAR, my acknowledgement of their note, and of their friendly invitation, as well as my

sincere regret that it will be out of my power to attend.

Wishing you, on the approaching Anniversary and Installation, all that is desirable, in the natural elements without, and in the mental and spiritual elements within,—and praying that the adorable Lord Jesus, whose we are, and whom we serve, will make your labors in his Vineyard more extended in years, and more abundant in usefulness, than have been those of your father, who for thirty years has so faithfully and successfully preached there the glad tidings of salvation through our Divine Redeemer.

I am, Rev. and dear brother, very sincerely, yours in the Lord,

M. N. McLAREN.

Rev. R. Howard Wallace.

Rev. President Nott, writes:—

Union College, Jan. 31, 1858.

Rev. and dear Sir:

You are correct in assuming that absence was the reason why you did not hear from me. Had I been

home, and had my duties permitted me to attend, it would have given me pleasure to have been with you. These centennial celebrations are always interesting. They are land-marks planted along that great high-way, the generations of men are traveling. Of all the members of the congregation alive, one hundred years ago, probably not one was present on the late occasion—and of all those present on the late occasion, probably not one will be present at the next centennial celebration. Where are all the men and women and children alive one hundred years ago? Gone to eternity, and their acts are sterreotyped; and to that same eternity, will all who are now alive have gone, ere another centennial shall return. Solemn thought. Let us, then, my son, act well our part while life lasts.

"How long or short to heaven permit."

Very truly yours,

ELIPHALET NOTT.

Rev. R. Howard Wallace.

Rev. JOHN B. DALES, D. D., writes:—

Philadelphia, Dec. 24, 1857.

MY DEAR BROTHER:

Your favor of the 10th instant, inviting me to

attend the Centennial Anniversary of the Little Britain Church, came duly to hand, and I had hoped to respond to it by being with you and participating in some way in its interesting exercises. But as I find, with much regret, that I shall not be able to do so, I beg leave to assure your committee of my deep interest in all that is proposed to be done on that day of hallowed memories and congratulations.

The Associate Reformed Church of Little Britain is among the earliest and most cherished of my church associations. Founded near the troublous times of the old French and Indian war, and composed mainly of a noble class of Scotch and Irish emigrants who rigidly brought their religion with them to the New World, it had its commencement in the devotions and efforts of men, who, not content with having the closet and family altar, and the fellowship or society meeting, from week to week, would not rest until they had an "high place" also for the worship of the God of their Fathers. Thus they erected their first house of worship, in 1765, and settled their first pastor in 1768. Precious too, and fraught with future blessings, were the seasons which were enjoyed in those early days, when during the intervals of worship on the Sabbath, little

groups were accustomed to seek different parts of the grove that in its native wildness surrounded the place, to pour out their souls in the fervent and effectual prayer of righteous men; and how their hearts burned within them as they thought and talked of the love of Christ. The preaching, too, of that day, though not always studiedly in the enticing words of man's wisdom, was eminently in the words which the Holy Ghost teacheth, and was the message which God gave in answer to prayer. On one occasion, when the Lord's Supper was to be dispensed, it had been arranged that the elder Dr. Mason, of New-York, should assist the pastor. But on his not arriving in time to preach on Thursday preceding the sacramental day, the pastor ascended the pulpit and commenced the services. Just as he announced, his text Dr. Mason came in and was an attentive, and it was observed, anxious and prayerful listener. At the intermission, he retired to the grove, and returning at the appointed hour, entered the sacred desk, and rising up with much solemnity, after a prayer of remarkable unction and power, stated that on coming to that place he had sought to be guided and helped of God, the Spirit, to a message that would be in season. "But," said he,

"my text was the one from which my brother discoursed this morning; and, now, though I have anxiously sought another, God has shut me up to it. The truth is, therefore, to be doubled, because the thing is established by God. Hear ye the word of the Lord." And re-announcing the text, he preached a sermon that brought conviction to sinners and edification to saints.

Planted under such auspices, and watered with the dews of the Divine Spirit, the Little Britain Church, though having, from time to time, its share of difficulties, has been, and still is, an evergreen in the garden of the Lord; and with you all I rejoice to feel that it gives such promise of still having a name and being, a praise among its sister evangelical churches throughout the land for a long time yet to come.

Among the most pleasing items in its history is the fact, that though extending over a century in its existence, and that a century of unexampled changes in all departments of churches and state, that congregation has had only four men in its pastoral charge. Nor is it common to find four such men, called in succession to the charge of any one

church: Robert Annan, Thomas G. Smith, James Scrimgeour, and Robert H. Wallace, are men whose praise is in the churches, and whose works do follow them, while many have risen, and will yet arise, to call them blessed.

In view of your anniversary, I desire especially to congratulate my own and my father's friend, the Rev. R. H. Wallace, for his long continuance in that charge, and for his many pleasing proofs, from time to time, that his labors have not been in vain in the Lord. Long may his bow abide in strength, and on his successor, and on all who may occupy that pulpit in a long future; may his mantle, and that of his predecessors, richly fall.

I cannot close without congratulating the congregation on its continued and still prosperous state, and expressing the heart's desire and prayer to God, that grace, mercy and peace from God the Father and the Lord Jesus Christ, may be multiplied upon the pastor and pastors, the elders and members and entire congregation, and that the name of the Associate Reformed Church of Little

Britain, as a holy city of God, may long, long be—*The Lord is there.*

With great respect, I am yours, in the Gospel,

J. B. DALES.

Rev. J. McElroy, D. D., writes:

New-York, Dec. 22, 1857.

My dear Sir:

Your kind invitation, on behalf of the Committee of the church of "Little Britain," to attend their Centenary Festival, has been received. Such observances are eminently proper. Indeed, there seems to be something in our very nature inclining us to them; and, accordingly, it has been customary in all ages to couple grateful events with external expressions of social joy. I cannot well conceive of an occasion of greater interest than the one before you. That for one hundred years the light of truth has shone purely and brightly among you; that during this long period the God of providence and grace has kept you in being, as a church, and that, too, mainly out of

materials already belonging to you, instead of the fathers taking the children; that with all the infirmities of human nature, and even of sanctified human nature, you should have been favored with so large an amount of peace and harmony and brotherly love; these mercies demand a distinct and grateful and public recognition.

Then, too, how interesting the fact that, for a third of a century your able, faithful and devoted pastor has been permitted to go out and in before you, breaking to you the bread of life! How many of you, during this time, have received at his hand, the ordinance of holy baptism? How many of you have been brought, through his instrumentality, to a participation in the blessings of redemption? Over how many of you will he rejoice in the day when he shall give account of his ministerial stewardship, as "the children which God has given" him? And scarcely less interesting is it that, on the joyous occasion before you, the son, the *only* son of your beloved pastor, is to be installed as his associate. How delightful to see the *child* thus enter into the labors of the *parent*, the one to reap what the other hath sown, "that both he that soweth and he that reapeth may rejoice together."

When you reflect how thoughts like these affect the mind and heart of a man who has reached the close of the sixty-fifth year of his age and the forty-first of his ministry, you will be able to appreciate my regret that, controlling circumstances render it impossible for me to accept the invitation with which you have honored me to take part in your festivities. I will, however, be with you in spirit, and my prayer is, and shall be, that the blessing of God, our covenant God, may descend and abide upon pastors and people, that you may be long continued benefits and comforts to one another, bearers of each other's burdens and sympathize in each other's joys, and through grace, all at last meet in the upper sanctuary.

Truly yours,

J. McELROY.

Charles E. Knapp, Esq.

From Rev. Henry Ward Beecher.

Brooklyn, Dec. 28, 1857.

* * * I hope that you may be inspired to maintain the advanced position to which, in God's providence, you have been inclined. The Gospel of Christ

is always aggressive, though *not* quarrelsome. And every faithful man who brings the great doctrines of God's Word to bear upon selfishness, pride and self-indulgence, in the ten thousand changing forms in which they spring up in society, will not fail to meet opposition and reproach. But no crown so befits a minister's head, as reproach, for faithfulness for Christ's sake. *He* wore *thorns*, and we are called to wear only hard words, which are very easily and rejoicingly borne for our Master's sake.

Every young man, of any generosity, *begins* with zeal and enterprise. By-and-bye God puts him to *proof* whether he will *sacrifice* something for the sake of liberty to testify to the truth. When he begins to get a *reputation*, and has gotten up, as the fruit of fidelity, a good church, then he is yet more dangerously tempted. Many men there are who put their reputation, and what they call their *usefulness*, into the scale every time a painful duty is to be performed, or rejected. At length they come into that low and dreadful condition in which they will do nothing that is *not safe*, and that is not *respectable*. They have transferred their allegiance from God to their own interests, and to the opinions of their fellow-men. These things develop gradu-

ally and insidiously. And there is no effectual remedy, except a *habitual life*, as in the presence of God—a daily presence of Christ, which shall become more to the soul than all company and all human honor.

When one goes through all these trials and probations, and asserts for himself the right to say freely whatever his conscience dictates, will find in the end, that by sacrificing his life he saved it.

I hope that you may be spared long, and to do great good in the church.

I am truly yours,

H. W. BEECHER.

This letter was received after the anniversary, but is deemed eminently worthy of a place here.

From J. L. KNAPP, Esq.

New-York, Dec. 29, 1857.

GENTLEMEN :

It was with much pleasure I received an invitation to attend the Centennial Anniversary of the A. R. Church with which you are connected ; to be present at the services attending the commemora-

tion of the close of so long a period of your estimable pastor's faithful ministry; as, also, to witness the installation over you of his son—upon whom his mantle has so worthily and fittingly fallen. I had promised myself much gratification in attending the above interesting epochs in your church's history, but a sudden and severe illness will, I find, deprive me of that privilege.

I rejoice in the abundant assurances which your congregation are rendering, that your highly respected pastor "still lives" in the hearts and affections of his people.

Greatly regretting my inability to attend, and feeling satisfied your anticipations will be more than realized,

I remain, yours respectfully,

J. L. KNAPP.

Messrs. G. A. Denniston and others, *Committee.*

From Prof. JOHN FOSTER.

Union College, Dec. 25, 1857.

MY DEAR SIR:

One hundred years since the establishment of the

church in Little Britain!—an event occurring only one hundred and forty-eight years after Henry Hudson first entered the harbor of New-York, and in his little bark, Half Moon, sailed up the "Great River of the Mountains," which still bears his own name. One turns involuntarily to examine the state of affairs in 1757 and finds it an era, second in importance to no other in the history of the New World, one of those grand crises which determine the future of single nations not only, but of whole continents. The question was demanding a decision, whether Great Britain or France should exercise the controlling influence in the colonization, and, therefore, in the political, moral and religious character of North America? Whether the New England or New-York of to-day, or Canada East should be the prevailing type? It was a dark day for Protestantism, for civil and religious liberty. The French held possession of Louisiana, together with nearly all that now constitutes British America, and by a connecting chain of military posts were seeking to shut up the English colonists within boundaries annually growing more and more contracted between the Alleghanies and the Atlantic coast. Three successive companies organized to

break this chain and to annihilate or, at least, cripple Gallic power, had ended in almost total disaster and disgrace to British arms.

George Washington, at the early age of twenty-five, in varied scenes of difficulty and trial, had exhibited those mental and moral qualities which afterwards made him "first in war, first in peace, and first in the hearts of his countrymen." In this hour of despair, by the merciful providence of God, and in obedience to the urgent and unanimous voice of the people, William Pitt, earl of Chatham, was called to the secretaryship of State. His wisdom, integrity and energy at once infused confidence and activity into every branch of the public service, and within the space of two years, by the capture of Louisburgh and Quebec, and the Forts Niagara and Duquesne, the contest for the dominion of North America was decided in favor of Great Britain.

The history of a quiet and retired church cannot, indeed, comprise events of this stirring character, for its members have professed to be the followers of Him, whose "kingdom is not of this world." And yet, who can estimate the influence, direct or indirect, of a church which has attained the full

age of one hundred years? There must be, too, no common interest about the history of a church occupying a region settled by the CLINTON family —a family which has furnished one of the most efficient generals of the revolutionary war, and no less than two, equally esteemed governors of our State.

I remain, truly yours,

JOHN FOSTER.

Rev. R. Howard Wallace.

From Rev. JOHN SILLICK.

Mortonville, December, 1857.

DEAR BROTHER:

* * * The centennial celebration of the history of a church of Christ, in this country, located so near the spot where the American army, with Washington, at its head, lay during our revolutionary struggle, reminds one of times which tried men's souls. It carries us back to a time when the American churches were few and far between,—to a time when the army of Christ, on this continent,

was small and feeble. How pleasing the contrast between the past and the present !

The Associate Reformed Church of Little Britain has cause for gratitude, to the Great Head of the Church, that she has been permitted to do one hundred years' service, in producing that contrast. Your venerable father has also great cause to rejoice that his life and labors have been connected with one-third of that period; and, that, when he can no longer do the full duties of his charge, God has given him a son to be an associate with him in so glorious a work. May the mantle of your reverend father fall upon his honored son, and may you be successful in leading the flock, committed to your care, to those high attainments of piety which shall fully qualify them to enter that rest prepared for the people of God.

Yours, fraternally,

JOHN SILLICK,

Pastor of M. E. Church, New Windsor Circuit.

Rev. R. Howard Wallace.

From Prof. JONATHAN PEARSON.

Union College, Dec. 21, 1857.

DEAR SIR:

* * * I trust that in reviewing the past you will take courage for the future, and that the dawning century will witness a church strong and united; guided by a young pastor who shall receive the mantle of the aged prophet when he shall be called hence to a higher place in the Kingdom of his Father.

Very respectfully, yours, &c.,

JONATHAN PEARSON.

To Mr. Charles E. Knapp, Little Britain, N. Y.

From Hon. JOHN W. BROWN.

Newburgh, Dec. 19, 1857.

GENTLEMEN:

* * * It would give me great pleasure to be present on an occasion so interesting, for there must be many delightful and noble associations connected with the origin and subsequent annals of a congregation which carries us back beyond the memory of

living men—almost to the early settlement of the country, and some of whose members have borne a conspicuous and honorable part in its history.

I am, very respectfully, yours, &c.

JOHN W. BROWN.

G. A. Denniston, Ebenezer Keeler, John S. Wear, Esq's., *Com.*

From Hon. Charles A. Clinton.

New-York, Dec. 21, 1858.

Rev. and dear Sir:

To Little Britain and its inhabitants I am attached from family reminiscences and cherished traditions. My venerable ancestor was one of the founders of your settlement, and the bones of my ancestors are among you. The place that knew them once, shall know them no more forever; but my heart beats with joy when I know that their memories are still honored among you.

Convey my best respects to your venerable father, that faithful servant of the Lord, who has filled his christian office with so much credit to himself, and I doubt not, so much to the good of others. May

his life be preserved to a good old age, and when the film of coming death passes over his eyes, may he still have strength to say, "Thy will, O Lord, not mine be done." May it be no dread hour to him; and may the recollections of a well-spent life enable this old soldier of the Cross to meet the dissolution of the body with a composure none can enjoy but the christian. "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die."

If in my power, and it meets your convenience, I should like to hear you preach, in your own church, next summer. I should be delighted to see your venerable father, and shake hands with the descendants of the men who worshiped in the same church with my ancestors; fought with them at Frontenac in the French war, at Newtown and in the highlands of the North River, during the Revolution; who aided them in giving liberty to America — who shared with them in the cares and struggles of this life, and I trust, are now enjoying a blessed immortality with them, in heaven.

With great respect and esteem,

C. A. CLINTON.

Rev. R. Howard Wallace.

From Hon. J. T. HEADLEY.

Newburgh, Jan. 7, 1857.

MY DEAR SIR:

I did not receive your polite invitation to the celebration at Little Britain till the *day after it took place.* I am sorry I could not have been with you.

Yours sincerely,

J. T. HEADLEY.

Rev. R. Howard Wallace.

From W. G. SHUART, Esq.

Whitney's Point, Broome Co., Dec. 23, 1857.

GENTLEMEN:

* * * It would afford me great pleasure to be present on an occasion so interesting, and to meet again with those with whom I have so often met for worship, in days and years gone by, and "with whom I have taken sweet counsel, and been made to sit together in heavenly places."

And it would be equally gratifying to me to celebrate, with you, the close of one-third of a century

of the labors of your present, and my former much esteemed pastor, and to witness the services connected with the Installation of his son, as associate pastor.

But as I cannot be present, I beg leave to inform you, that my heart will be with you, and my prayer, that the occasion may be one of deep interest and profit to all who are present, and that the connection which has so long subsisted between pastor and people, may be prolonged, and that the additional connection that shall then take place, may be lasting, that it may prove a blessing to all concerned, and be owned and blessed by the great Head of the Church, for the furtherance of His cause, and the promotion of His glory.

I remain, dear Sirs, yours respectfully,

W. G. SHUART

To Messrs. G. A. Denniston, E. Keeler and John S. Wear, *Com.*

From Hon. S. J. Wilkin.

Goshen, Dec. 22, 1857.

Gentlemen:

* * * Allow me to express my sincere thanks for the honor of your invitation, and a hope that the

occasion may be a source of high gratification to the individual members of your congregation, and of great spiritual advantage to the venerable church, whose centennial you propose to commemorate.

I am, with great respect,

Your humble servant,

S. J. WILKIN.

Messrs. G. A. Denniston, E. Keeler and J. S. Wear.

From Rev. J. H. SEELYE.

Schenectady, Dec. 28, 1857.

MY DEAR BROTHER:

* * * I have no doubt that the occasion will be one of great interest, and hope that it may be also of great spiritual profit. May the same hand which has upheld the church and continued your father's ministry so long, still guide them, and abundantly bless you in your life and ministry.

Very truly yours,

J. H. SEELYE.

Rev. R. Howard Wallace.

From Rev. C. Irving.

Kortright, Dec. 23, 1857.

My dear Brother:

It would be a source of very great pleasure to me to be present at your coming celebration, as you well know.

Pleasing associations always connect themselves with your church and its venerated pastor.

May God spare his life yet many years, that he may continue to receive the blessings of multitudes ready to rise up to this intent, ere he pass to his eternal reward, there to cast at our Redeemer's feet his crown, set with many "stars."

Accept my best wishes for your own prosperity, and for the success of your labors in the church of your nativity. Your centennial committee will receive a communication from the elders of my church. You need not to be assured that the sentiments therein fully and very cordially receive my approbation.

Affectionately yours, in Christ,

CLARK IRVING.

Rev. R. Howard Wallace.

From Rev. J. Van Vechten.

Albany, Dec. 21, 1857.

Gentlemen:

Your kind note, inviting me to attend the interesting exercises to be held in your church on the 30th inst., has been received. No doubt it will be an occasion for awakening very pleasant reminiscenses of the past, as well as anticipations for the future. I deeply regret my inability to attend.

Yours, with much respect,

JACOB VAN VECHTEN.

Messrs. Denniston, Keeler and Wear.

From Rev. J. M. McNulty.

Clarkson, Dec. 28, 1857.

My dear Sir:

I received your invitation, on behalf of the Centennial Committee of the A. R. Church of Little Britain, to attend the pleasant and interesting exercises, to be held on next Wednesday.

I am sorry to have to respond to such an invitation by writing. Present circumstances, however, forbid my being with you. I have ever enjoyed the society of Father WALLACE; and it would be especially interesting, in connection with the period of his ministry among you which you propose to celebrate, to see his son — a companion of mine from my youth up—whom I was permitted to address at his entrance on the ministry, and who has been a highly esteemed co-presbyter, to see him invested with the charge of his father's flock would be no ordinary gratification. Long may father and son be permitted to stand side by side, the vigor of youth staying up the increasing infirmities of age, till both are "gathered to their fathers," to receive the eternal reward.

With thanks for your invitation, I remain,

Yours in the best of bonds,

JOSEPH M. McNULTY.

G. A. Denniston, Esq.

From Rev. E. Halley.

Albany, Dec. 26, 1857.

Dear Friends:

I was favored with yours of the 23d inst., requesting my attendance at the interesting services enumerated in your letter. You will give me credit for sincerity, when I state to you, that nothing but the pressure of professional duty would have made me deny myself the high gratification of being present on such a solemn and exciting occasion. Such periodical conventions are highly useful to a church when conducted as, I have no doubt, yours will be. While they painfully remind us of the blanks that death has made in the removal of those hoary-headed champions of orthodoxy, whose venerable presence once graced our religious assemblies, they also bear testimony to the watchful care and guardianship of the Great Shepherd over his flock, as able to guide them in every emergency and protect them in every danger. While there is much, also, in the history of every particular church, which eternity alone will reveal; there are occurrences which are known, and epochs in its history which deserve to be commemorated with

gratitude, such as fears for its preservation, which have been dissipated, clouds of despondency rolled away, ordinances sealed with divine efficacy, and "Seasons of refreshing when the arm of the Lord was revealed." The Church of Little Britain has, I know, in periods of its past history, been eminently refreshed with these showers of Divine influences; and, I trust, that their cordial and devout observance of this day, will be such as to warrant the assurance that, "He who has blessed them hitherto will bless them still."

This interesting duty is, if possible, to be deepened by the pleasing event with which it is to be incorporated, namely, the installation of a colleague to your worthy pastor. I regret, also, my absence from the service, for not only should I have been edified by the many interesting truths to which I should have listened, but should also have enjoyed the opportunity of reviving feelings which I have affectionately cherished.

I was, during the space of ten years a minister of the Associate Reformed Church, and then formed friendships with some of its ministers, the impression of which will never be forgotten by me. It

would have been a source of no ordinary gratification to have seen some of those dear brethren, face to face, and interchange with them the sentiments of affection and regard. It was my privilege to rank among them your esteemed pastor. His distance from my field of labor, and the fact also of his belonging to a different presbytery, prevented me from forming his intimate acquaintance; but I met him often at the Synod where I had opportunity to witness the high esteem and respect with which he was regarded by his brethren, as along with others, I admired the masterly talent and skill and prudence with which all his public appearances on those public questions that engaged the attention of Synod were uniformly characterised. I congratulate him in the pleasing circumstances in which providence has placed him. An aged pastor, though an arrangement of this kind may become necessary by the infirmities of years, has yet often looked forward to it with dread, and found that it subjected him to many annoyances; in the present instance, the intimate relation subsisting between them, forbids the possibility of difficulties maring the sacredness of the relation, and gives you the assurance that, "in one spirit and with one mind

they will strive together for the faith of the Gospel." I desire respectfully and affectionately to be remembered to my old friend, Mr. WALLACE. It is only what I expected from what I knew of the Church of Little Britain, that they would respect to the end their beloved pastor and lighten the pressure of his labors, as advancing infirmities taught him that his shoulders should be relieved of a part of the burden. I congratulate your new pastor in entering on his ministerial labors under the auspecies of such a parent, and in the service of a people whose generosity to a revered parent affords a safe guarantee to the kindness and affection with which they will watch over him. Permit me, dear friends, to conclude, with assuring you of my fervent prayers in behalf of your church, that the relation established among you may be productive of harmony and long-continued usefulness; and that your young pastor, after many years of active labor, may close his scene of earthly toil in peace and triumph; and on the great day of final retribution, may he able to point to many among you as his crowns of joy and rejoicing.

I am, with great regard, yours sincerely,

EBENEZER HALLEY.

Messrs. Denniston, &c., *Committee.*

Letters were also received from William Boardman, Esq., Albany, Albert Cotes, Esq., Otsego Co., J. H. H. Hasbrouck, Rev. John Brash, New-York City, W. T. Sprole, D. D., Rev. Henry Connelly, Newburgh, Andrew J. Yates, Esq., Fultonville, Rev. S. Mills Day, Havana, and many others, expressing deep regret in view of their inability to attend the anniversary; full of kindest wishes and heartiest prayer for the Divine blessing upon the Church, and those connected with it.

At this stage of the proceedings, J. McCarrel Leeper, Esq., with a few appropriate remarks, presented to the congregation, on behalf of the donor, a very beautiful design, in *evergreen*, the gift of Mr. Andrew Maythorne, gardener and florist of Newburgh.

The age of the church is designated by figures, indicating the extremes of the century, while across the centre is placed, "in living green," the motto,

"EBENEZER,"

—a motto inscribed, in unfading characters, on many hearts then in the sanctuary.

The acknowledgments of the congregation were tendered to Mr. MAYTHORNE, by the junior pastor, coupled with the earnest wish, that, whether in the "evergreen" of life, or in the "sere and yellow leaf," he may be able to adopt as his own motto, "Hitherto hath the Lord helped" me.

The following Historical Discourse, by the Rev. ROBERT H. WALLACE, was then read :

HISTORICAL DISCOURSE.

BY REV. ROBERT H. WALLACE.

LITTLE BRITAIN, according to the best authority which we have on the subject, originally extended from the village of New Windsor to the town line of Montgomery, and from Washingtonville of the south lines of Newburgh and Montgomery. If such were the case, its limits were much larger than at present, and not very accurately delineated. Its boundaries are yet somewhat indefinite. Should we say that it embraces something more than one-half of the town of New Windsor, the western portion, we would not be far from the truth. It was settled at an early period, but it would be difficult to fix the exact date. The village of New Windsor is believed to be the oldest village in the county of Orange. Col. CHARLES CLINTON, the father of GEORGE and JAMES CLINTON, and grandfather of that illustrous statesman, DEWITT CLINTON, whose name is an honor to our country, is said to have

been among the early settlers. He came to this town in 1731, and formed the nucleus of that industrious and intelligent body of Presbyterians who located in and about Little Britain.

The Associate Reformed Church of Little Britain was constituted in 1760—such is the tradition—but on what authority, I know not. But from the difficulty which was experienced in those early times in procuring church organizations and church erections, in connection with the *ascertained fact*, that the first church was built in 1765, it is evident there must have been a body of worshippers in this place for years before that time. There can be no doubt that *more than a hundred years ago*, God was worshiped in this place by those who, though strangers, in a strange land, still adhered to the covenant of their God; and, who, while yet dwelling in "log cabins," had it in their heart to build a house for the name of the Lord. MATHEW MCDOWELL, PATRICK MCCLAUGHRY and JOHN WAUGH were the first elders of the church.

The first house of worship here was built in the year 1765, ninety-three years since.

In the year 1768, just ninety years ago, ROBERT ANNAN, the first pastor of this church, was installed—

a man, of whom it might, in truth, be said, that he was "strong in the Lord and in the power of his might." I remember to have heard my venerated father and friend, JOHN MCJIMPSEY, D. D., say of him, that he was the most commanding person in the pulpit he ever saw.

The Rev. THOMAS G. SMITH, the second pastor of Little Britain, was installed May 1, 1791.

The Rev. JAMES SCRIMGEOUR, the third pastor of this church, was installed May, 1812. Mr. SCRIMGEOUR was a man of finished education. His style was chaste, flowing and elegant. He was mighty in the scriptures, an able minister of the New Testament.

Mr. SCRIMGEOUR died February, 1825. His remains rest beside these walls, waiting for the resurrection of the just. These all, ANNAN, SMITH, SCRIMGEOUR, have long since passed away from the land of the living. "They rest from their labors and their works do follow them."

"Where are the prophets? Gone to rest!
Yon hallowed churchyard tells us where,—
Yon swelling mounds in verdure drest,
Yon silent tombstones sadly fair."

In September, 1824, thirty-three years and four

months ago, just one-third of a century, I commenced my labors in Little Britain, my first presbyterial appointment. My worthy predecessor was still living, but unable to preach.

On the 6th day of October, 1825, I was ordained and installed pastor of the church and congregation of Little Britain.

To form a correct estimate of what has been accomplished, it would be necessary to go back and take a view of the field at the commencement of that period. The church at that time, owing to various adverse influences, was in a very depressed condition, and in the view of those who loved her most was on the verge of dissolution—almost extinct. The church was small, and the state of religion low. Take in connection with this the fact, that had I declined the invitation to labor here, it seemed to be a settled point that no further effort would be made; and then in view of the large, respectable, influential and liberal church which now exists in this place, in possession of valuable congregational property, free from debt, united, prosperous and happy, may I not say, with gratitude to Him who giveth the increase, "Are not ye my work in the Lord? If I be not an apostle unto

others, yet, doubtless, I am to you, for the seal of mine apostleship are ye in the Lord." 1st Cor. ix : 1, 2.

Let me state some of the results: During the thirty-three years of my ministry, I have baptised three hundred and seventy-seven in infancy, and sixty-four adults, on the profession of their faith. There have been added to the communion of this church four hundred souls, making one, on an average, for every month of the whole period. Of this number, two individuals—both in a measure—one almost wholly, trained by my hands, have entered on the work of the ministry, and are proclaiming to their fellow-men, the glorious gospel of the Son of God,—workmen, I may be permitted to say, who need not be ashamed, rightly dividing the word of truth—while a company of youth have been trained in our midst, fitted to reflect honor upon any congregation, manifesting, from year to year, a deeper interest in the welfare of Zion, and giving promise that here, in coming time, there shall be "displayed a banner because of the truth." In all that long period, we have not, in a single instance, been prevented from celebrating the Supper of the Lord at the appointed season, and there has been but one communion, in

the whole time, in which there have not been additions to the church. In the meanwhile, our community has been steadily advancing in all *that* which constitutes the excellence and glory of a people—presenting a standing illustration of the *power of the pulpit*, under the blessing of Him who hath said of Zion, "This is my rest forever: here will I dwell, for I have desired it."

"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may *tell it to the generation following*. For this God is our God forever and ever: he will be our guide even unto death." Psa. xlviii: 12, 14.

Thirty-three years, what a period! A whole generation have passed away from the earth. A thousand millions! And how many of our number have gone to swell the list? Where are they? Thirty-three years! When another such period shall have rolled away, where shall we be found? O, where!

And these years take hold on eternity. O, the vast results which lie beyond the scenes of time! "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever"

"Therefore, seeing we have this ministry, as we have received mercy, we faint not. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. We are troubled on every side, but not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed, always bearing about in the body the dying of the Lord Jesus, that the life also in Jesus might be made manifest in our body."

Let us, then, with one heart, join in the prayer of the pious man of old: "So teach us to number our days, that we may apply our hearts unto wisdom. Let thy work appear unto thy servants, and thy glory unto their children: and let the beauty of the Lord our God be upon us, *and establish thou the work of our hands upon us;* yea, the work of our hands, establish thou it."

ADDRESS

BY COMMITTEE OF

PRESBYTERY OF NEW-YORK.

THORNTON M. NIVEN, Esq., Chairman of a Committee of the Presbytery of New-York, presented the following address:

At the regular meeting of the Associate Reformed Presbytery of New-York, held in Jane Street Church, in the city of New-York, in October last, it was intimated that the congregation of Little Britain intended celebrating their Centennial Anniversary, at the present time, and in view of the interesting fact that a century had elapsed since the organization of this church, and that one-third of a century had passed since the present venerated senior pastor of the congregation assumed its oversight, the Presbytery resolved to appoint a committee of its members to attend and participate in the observance. The undersigned were appointed such committee.

And, on behalf of the ecclesiastical court they

represent, the committee desire to express their gratification that God hath put it into the hearts of this people to erect this pillar of memorial, this "Ebenezer," in view of what He has done for them, as a church and congregation. In the review of the past, what reason has the church of Little Britain to sing of mercy and not of judgment!

For an hundred years has the light of the Gospel radiated from this point, where it was first planted by a handful of humble, but faithful, presbyterians —exiles from Ireland. They came from the homes and the graves of their fathers, beyond the seas, that they might assist in planting and establishing "a Church without a Bishop, and a State without a King." God made them and their descendants eminently instrumental in bringing about that glorious political, civil and ecclesiastical result; and the fathers of Little Britain deserve, as they have received, a prominent place in the list of worthies, who, under God, were engaged in laying the foundations of our free institutions, and planting and nurturing the blessed truths of the Gospel of Christ in this western world.

"But the fathers, where are they? and the prophets, do they live forever?" Nay, the present

reminds us of the change and mutation which attaches to all earthly things. The fathers who planted this church have long since been gathered to their graves, and all of them that was mortal, has long since resolved itself back to its native earth. But may we not cherish the hope that the spirits of many of them have for long years been in the full enjoyment of the fruition of all their hopes in the paradise of God.

And how many strange and startling phenomena have burst upon the world since the eloquent voices of CLARK and ANNAN and SCRIMGEOUR and others, who occasionally occupied the high places of this Zion, have become silent in death.

What solemn and impressive lessons should we gather from a retrospect of the past! Those who have gone before us have "ceased from their labors." Therefore, "what our hands find to do, let us do it with our might."

Again, we desire to recognize the goodness of God in the preservation of the life and continued usefulness of the pastor of Little Britain. Of the members of the Presbytery, who assembled in this place thirty-three years ago, to set him apart to the

work of the Gospel ministry in this field, but one survives. The rest "are not, for God hath taken them." And it is a remarkable fact, that the bodily health of the then young soldier of the Cross, seemed so precarious that his fellow-presbyters deemed his future labors, in the church militant, as promising but brief duration. They supposed, that in all human probability, the day was not distant when the young herald would be called to lay off the armor and take up the palm of victory.

But "God's ways are not as our ways, nor his thoughts as our thoughts." For one whole generation, embracing the third part of a century, has he labored among you, and is yet at your head. He has presided at your bridals, he has baptised your children, he has ministered in your sick chambers, he has buried your dead, he has mingled in your joys, he has sympathized in your sorrows.

In short, with all the weaknesses and infirmities of a feeble physical nature — although but an "earthen vessel," the result clearly shows that he has made full proof of his ministry among you, and that God has prospered him in his work. In all this is abundant reason for gratitude and thanksgiving to God; and the contemplation should incite the kind-

liest affection for him who is now the aged spiritual father of this flock.

And, finally, the committee, on behalf of the Presbytery they represent, would extend their congratulations to the congregation of Little Britain, who are now, if God will, to enjoy the ministrations of the youthful co-pastor, who has this day been installed as a fellow-worker in the Lord's vineyard, with a venerable father who has grown gray in the service.

And, especially would we congratulate the aged pastor of this flock, in having for his helper, in the ministry, his own son by the ties of nature, as well as his own son in the Gospel.

Finally, brethren, old and young, pastors and people, "farewell." "Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and of peace shall be with you."

T. M. NIVEN,
JOSEPH McCARREL,
A. C. NIVEN.

Rev. Dr. McCarrel, from the same committee, presented the following paper on—

PASTORS

OF THE

CHURCH OF LITTLE BRITAIN.

The watchmen who have stood successively on these walls of Zion, and uttered their warnings for the last century, are Revs. Robert Annan, Thomas G. Smith, James Scrimgeour and Robert H. Wallace.

Rev. Robert Annan, one of the fathers of the Associate Reformed Church, and active in its formation, was born in Fifeshire, Scotland, about the years 1741–2. He studied theology under the venerable Alexander Moncrief, of Abernethy, the first professor of divinity to the Antiburgher branch of the Secession.

Among his fellow-students were John Mason, father of the celebrated John M. Mason, of New-York, James Proudfit, afterwards pastor of the congregation at Salem, and father of Dr. Alexander

Proudfit, whose praise is in all the churches, and William Marshall, who were all subsequently among his fellow-laborers in this country. He was licensed by the Associate Presbytery of Perth when only nineteen years old, and was very soon afterward appointed by the Synod, to go out as a missionary to the American colonies. Mr. Annan arrived in New-York in the summer of 1761, and was ordained and installed at Neelytown in 1765, having charge, at first, of what are now the congregations of Little Britain, Hamptonburgh, Graham's Church and Bloomingburgh, but ultimately he confined himself to one of them. He was installed, as pastor of Neelytown, in 1765, and of Little Britain in 1768, in connection with the Neelytown church

During the time of his connection with these churches he preached to the people who afterwards composed the congregation of Graham's Church, in the town of Crawford, and also to the people of Bloomingburgh, in Sullivan county; but at that time there was no organization at either of the places last named. After being connected with the church about eighteen years, during which occurred the war of the Revolution, and the formation of the Associate Reformed Church, in both of which Mr

ANNAN took a very deep interest and an active part, he received and accepted a call from the Federal Street church in Boston, in or about 1783.

The Associate Reformed Church was formed by a union of Seceders and Reformed Presbyterians. The Seceders were called the Associate Synod. The united church combined the two houses and formed the Associate Reformed Church. The union was under consideration from 1775 or 1776, until the 14th of June, 1782, when it was consummated. The present constitution was adopted at Greencastle in 1799.

The congregation in Boston, to which Mr. ANNAN was called, was originally an Irish Presbyterian congregation, and was founded about the year 1730 by the Rev. Mr. MOREHEAD, an Irish minister, who continued in the pastoral charge of it until 1793. During Mr. ANNAN'S residence in Boston he held a high rank among the ministry in that city. In point of pulpit eloquence he was acknowledged to to be without an equal. Nor was he altogether unknown as a man fond of scientific research. In the first volume of the Transactions of the American Academy of Science, at Boston, there are several papers written by him, one of which contains the

earliest published accounts of the mammoth remains discovered in Orange county.

In 1786, Mr. ANNAN received and accepted a call from the Old Scots Church, Spruce Street, Philadelphia, where he continued until 1801 or 1802, when he removed to Baltimore to take charge of a congregation that had been recently formed in that city. In this, his last charge, he remained till 1812, when he resigned, and was soon after succeeded by Rev. JOHN M. DUNCAN, afterwards celebrated for his opposition to creeds and confessions.

He continued to preach in vacancies with great acceptation till the day of his death, which occurred in 1818.

He was on his way to supply a vacancy when he was thrown from his carriage. He was taken up senseless, and remained in that condition until he expired. Like a good soldier of the Cross, he fell in the field of battle with his armor on.

About the period of this event, I heard a mother in Israel lamenting that so distinguished a minister of Christ, who had filled so large a place in its history, and whose pulpit eloquence was unrivalled in his days, should have been allowed to slip from the world almost without notice.

He had the boldness of the lion, the diligence of the ox, and the soarings of the eagle, in such lofty strains of pulpit eloquence, that those who heard him have declared, there were none like him. Now, if in anything he was wanting, it was on account of the eccentricity of genius in the discretion and prudence of the man, so that a christian friend once said to him, "Mr. ANNAN, when I hear you in the pulpit I wish you would never leave it, and when I see you out of it, I wish you would not go into it again." He was the principal writer in the Associate Reformed Church, in its earliest days, and was the author of the Overture, a valuable commentary on the Confession of Faith.

He took an active and useful part in two events in which we are especially interested—the Revolution, which gave birth to the freest and happiest nation on earth, and the formation of the Associate Reformed Church, which only claims to be a small one among the thousands of Judah, and born in the struggling of the Revolution, is the most purely American of all the churches, and regards with sisterly affection the whole Israel of God.

The second pastor of the Church of Little Britain,

was Mr. THOMAS GIBSON SMITH. He was ordained, at Little Britain, May 6, 1791.

His pastoral relation was dissolved 14th May, 1800. But little is known or recorded respecting him. Some months after the dissolution of the pastoral relation with this church, Mr. SMITH joined the classes of Ulster, was settled as a pastor at Klein Esopus, and afterwards at Tarrytown, where he died.

The third pastor, of this church, was the Rev. JAMES SCRIMGEOUR. He was a native of Scotland, born about 1757. He studied theology under the direction of JOHN BROWN, of Haddington, and was settled as pastor of a congregation in Berwick, in the Burger connection. He was one of the ministers that came to this country with Dr. MASON, at the instance of the Associate Reformed Synod, in the year 1802. In August, 1803, he accepted a call from the Associate Reformed congregation at Newburgh, and was for some years pastor of that congregation.

The last twelve years of his life and of his ministry, were spent in Little Britain, having been called by that congregation and installed in his charge,

January 24, 1812. He terminated his ministry and his life in the faith and hope of the Gospel, which he preached, Feb. 4, 1825, in the sixty-eighth year of his life, and left with his friends, who bless his memory, the cheering hope, that when Christ, who is his life, shall appear, then shall he also appear with Him in glory. As a man, he was frank, sincere and friendly; as a son, a husband, and a father, faithful and affectionate; as a christian, an Israelite indeed, in whom there is no guile; and as a preacher of the Gospel, as thousands, both in Scotland and America who were long edified and delighted with his ministrations, can witness, "Simple, grave, sincere, and tender in address, as well becomes a messenger of grace to guilty men; in doctrine uncorrupt, in language plain, and plain in manner; decent, solemn, chaste and natural in gesture; much impressed himself, as conscious of the awful charge, and anxious, mainly, that the flock he feeds, may feel it too."

His ministry, in a remarkable manner, illustrated the work of the seraphim, or rather, was illustrated by it, bringing the sinner into communication with the atonement of the Saviour. The theme on which he delighted to dwell was the person and

work of the Redeemer, exemplifying the apostolic determination, to know nothing among his people but Jesus Christ and Him crucified.

The fourth, and present senior pastor of this church, is Rev. Robert H. Wallace.

Mr. Wallace was originally a member of the Reformed Presbyterian Church, under the pastoral care of Rev. James R. Wilson, D. D. Thinking proper to change his ecclesiastical connection, he was taken under the care of the Associate Reformed Presbytery of New-York, as a student of theology. His studies were directed, by our late and lamented father, Dr. John McJimpsey.

He was, in due time, licensed to preach the Gospel as a probationer for the holy ministry, and after preaching about a year, principally in Little Britain, he was solemnly ordained and installed as pastor of this congregation, on the 6th of October, 1825. Mr. Wallace, in 1824, was employed by the Synod of New-York, for a short time, as their first domestic missionary.

Although from the beginning of his ministry he has seemed, to himself, as a dying man preaching to dying men, he has had the honor and the pleasure

of preaching the unsearchable riches of Christ for the third of a century. Few churches have been favored with more uninterrupted accessions to the number of communicants and more continual evidences of the divine blessing attending the ministry of the word. And, although our brother has not been without his trials, which were painful to flesh and blood, he may see the divine intention in all such dispensations in the history of Paul, who was visited with a thorn in the flesh, the messenger of Satan to buffet him, to teach him humility, lest he should be exalted above measure, through the abundance of the revelations. The first ordination sermon I was ever called to deliver, was on the occasion of the induction of my friend and brother into the ministry and pastorate of this congregation; the last one to-day, is on an occasion which must fill a father's heart with joy, the induction of his son into the same office, in the same place as his co-pastor, and, if need be, his successor. Heaven has fulfilled one of the gracious promises of Zion's King, instead of the fathers he will take the children and make them noble princes in all the earth. With the prayer of the psalmist I close these remarks, in which, I doubt not, you all will unite: "Let thy work appear unto thy servant, and thy glory unto

their children : And let the beauty of the Lord our God be upon us; and establish thou the work of our hand upon us: yea, the work of our hand establish thou it."

A. C. NIVEN, Esq., who had been invited to deliver an address, on the occasion, communicated the following paper, but which was not read before the meeting. It is now inserted at request of the committee :

ADDRESS

BY

A. C. NIVEN, ESQ.

On an occasion like the present, and under the circumstances connected with this assemblage, many pleasing and some deeply interesting considerations force themselves upon our minds. A christian congregation, over whose spiritual interests a beloved pastor has watched and prayed for one-third of a century, invites him to accept, as a colleague, his only son: and that son presents himself, on this occasion, to assume, in connection with his parent, the pastorate of this people. Such instances are rare. How few pastors are, in the providence of God, permitted to remain, for so many years, as watchmen upon the walls of Zion, in that very spot where they were ordained and set apart to their solemn work! And how "few and far between" are those cases, where, after one genera-

tion, under his pastoral care, has passed away from earth, his flock are found cherishing for him an unwavering attachment, and in his declining years, providing for him a colleague in the person of a son—his *only* son !

Since the organization of this congregation what stupendous events have transpired on the world's theatre ! Kingdoms, once powerful, have been blotted out of existence. Thrones, once thought imperishable, have crumbled into dust. Crowns, baptized in blood, have been the subject of avaricious traffic. Monarchs have swayed the sceptre and occupied the scaffold. Nations have sunk into non-existence, and other nations have been born. Systems of religious belief have been invented and proclaimed : they have flourished—then waned, and are no more. "*Ism*" has followed closely upon the heels of "*ism*" —the fog of scepticism—the *mirage* of delusion and the dense mist of infidelity have bewildered nations and individuals—the light of philosophy (falsely so called) has shone brightly, then flickered, then expired ; while those who furnished oil for its lamp, have gone down, (in the language of Scott) :

> "To the vile dust, from whence they sprung,
> Unwept, unhonored, and unsung."

And yet this congregation of worshippers, under an organization perpetuated and acknowledged, has survived these changes, of which *facts* we are this day witnesses. He who walketh in the midst of the golden candlesticks, has been to it, as He will be to His church at large, "a wall of fire round about and the glory in the midst."

Most assuredly this is a suitable occasion for us, not only to let the overflowings of grateful hearts go forth to God, for the gracious exercise of His sovereignty in watching over this vine for a century past; but to indulge in some practical thoughts, although they may be desultory, connected with the prosperity of this congregation: Doubtless, all must be attributed to the over-ruling providence of the Most High. In all things, His will is the centre—His purposes, the circumference. But what have been the means employed—the instrumentality, by and through which the blessings of Divine protection have come down and rested upon you and your ancestry here? "Your ancestry," I repeat; and here, let me digress for a moment, that we may permit our thoughts to dwell upon the memory of the "fathers and mothers in Israel," the exhalations from whose sleeping dust we breathe

this day. Surely there is inspiration in the fragrance which ascendeth from the graves of the pious dead! Their spirits rejoice with our spirits as we come together to celebrate the continued existence of the Church of their "prayers of faith and labors of love." "Strong-minded men"—aye, and "strong-minded women" were they; but their strength was not presumption, they were "strong in the Lord and in the power of His might." May their mantles hang gracefully from the shoulders of those who have succeeded them; and as each successive generation shall look back upon a bright example, may it also look up, and in prophetic rapture say, "*My father, my father: the chariot of Israel and the horsemen thereof.*"

But I return from this digression to inquire, once more, into the instrumentality by which your identity, unity and prosperity have been preserved:

Here, I may say, the truth of God's word in its purity and simplicity and plainness has been promulgated, from generation to generation; for which reason, error, that noxious plant, which so often luxuriates in the church, has not vegetated here. Drawing their principles from the scriptures, in

their plain and obvious import, the worshippers in this place are not, nor have they been, of that class of whom it is said, they are "tossed to and fro and carried about with every wind of doctrine." The truth, then, infused into the minds of worshippers, by the ministrations of the sanctuary, has, in my judgment, been the prominent cause of the prosperity and perpetuity of this congregation.

If this be so, is it out of place and impertinent to add a few words on the subject of the ministry and its influence? Perhaps this subject should not be discussed by a layman; nevertheless, if I err in alluding to it, I can solace myself with the thought, that I am chargeable with *folly*, rather than with *crime*.

At an age, like the present, when so many doors are thrown open by the god of this world, and so many inducements offered for young men to enter upon a career which promises earthly fame and worldly honors or riches; it would be uncharitable to suppose, that any enter into the ranks of the christian ministry, except those who can truly say, "*The love of Christ constraineth me.*" That kind of renown which descends upon distinguished men in the other walks of life, he may not expect. Influence,

however, he may look for. Influence, the christian minister *will* have—respectability, he *can* have—usefulness, he *should* have—and faithfulness, he *must* have. But his influence and respectability and usefulness and faithfulness, are altogether different things with him and with the mere worldling; with the latter, extensive business arrangements — great financial skill — a large accumulation of wealth — political power—and even unsanctified intellectual attainments may give him position, influence, respectability, usefulness—while in regard to the former —the christian minister,—all these result from a well-regulated, holy life and from being enabled to say to those around him, "Unto me, who am less than the least of all saints, is *this* grace given, that I should preach—the unsearchable riches of Christ." His very humility, invests him with an influence, which an arrogant person cannot possess.

Brethren, sisters, friends: we often mistake the nature of our obligations to the ministers of Christ, even as we mistake in regard to our obligations to their Divine Master. Nor is it unkind to add, that they often err in the discharge of their duty to us.

The asceticism of monkery forms no part of ministerial character. They do not cease to be social,

when they become clerical. They err and impair their influence, when they come forth from their "*study*," at long intervals, as a monk would issue from his cloister: cold, cheerless and stiff in his contact with his fellow-man. With warm hearts should they mingle with their fellows, manifesting, in their ordinary intercourse, that while the christian religion imparts dignity, it is eminently cheerful in its character, and purifying in its effects.

And how should they be met by us? I answer, with a reciprocated cheerfulness and affection, with all that tender consideration which is the blossoming and fruitage of a root of holiness, implanted in our own hearts, which calls out our love to those who are endeavoring to obey the injunction of the Chief Shepherd: "*Feed my sheep.*"

But the influence of the christian ministry should only be exerted through legitimate channels. Indeed, it will have no influence over the minds of the "masses" when it oversteps the limits of its appropriate sphere. What that limit is may not be a useless inquiry. The world is jealous of its prerogatives. It supposes that the ministry has its peculiar functions, and it disallows the claim of any minister of the Gospel to obtrude upon the domain

of others. "Go preach the Gospel," is the phraseology of the commission under which he acts. When, therefore, he mingles the affairs of a secular calling with his ministerial duties, he necessarily lowers the standard of the latter; he involves himself in the cares and perplexities of a sliding scale of cent per cent.; and his arithmetical knowledge is often puzzled to ascertain whether his loss has been greater *in foro conscientio*, or in the estimation of his fellow-men.

Nor should the influence of ministerial character be put forth in the political squabbles which often excite and furiously agitate our land. These questions often have a moral aspect; but, nevertheles, if they form the staple of any political party and are the principal element of party strife, it is hazardous to the peace of the church and destructive of the influence of any minister of the Gospel to make these matters the theme of ordinary conversation or of his pulpit ministrations. "Let the potsherds strive with the potsherds of the earth," but let those who bear the vessels of the Lord ever remember that their weapons are spiritual and not carnal.

In literature, in science, in morals, in the varied

arrangements into which social life is divided and subdivided, as well as in matters purely religious in their character, the influence of the clergy is very great. By uniting an ordinary amount of discretion with their general attainments, and both these with the acknowledged sanctity of the ministerial calling, they may give tone, as well as impulse, to all the prominent movements of the age.

I have made allusion to social life, and this department, above all others, is the place were ministerial influence may be exerted on the broadest scale. Whose doors are not thrown open to welcome the man of God, whose life is an epitome of the Gospel? What housewife does not spread her table, with cheerfulness, when he is the guest? What child or domestic does not greet with a smile him, who cometh pleasantly, speaking "a word in season?" Only let him be what he should be to his flock and his influence is unlimited. If not seen, it is felt. Wicked, profligate men seldom offer indignity to one who "walks worthy of his high vocation." Let us, then, ever cherish sentiments of high regard toward him who is placed over us as a spiritual guide—so shall we greet him sincerely with the

scriptural salutation: "Blessed is he that cometh in the name of the Lord."

But, enough. May this congregation continue to be a receptacle for the truth; may it flourish under the care of the Head of the Church until another century shall have elapsed; may another generation, *then* gather here, as we have gathered together now, to enjoy union and christian fellowship with all who hold "like precious faith." And, now, Oh, Thou! that dwellest between the cherubims *shine forth!*

The choir now led in singing the 133d Psalm, in the Scotch version:

Behold! how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell!

Like precious ointment on the head,
That down the beard did flow,
Ev'n Aaron's beard, and to the skirts
Did of his garments go.

As Hermon's dew, the dew that doth
On Sion's hills descend;
For there the blessing God commands.
Life that shall never end.

POEM.

BY CHARLES S. VEDDER, ESQ., SCHENECTADY, N. Y.

WHEN fast by Jordan, rapt Elijah stood,
To look his last upon the storied flood,
Whose waves gave place to Israel's welcome tread,
And made safe highway for the chosen seed,
And whose proud stream had too but now obeyed
His own command, and backward fled afraid.
That Jordan, too, near by where Cherith ran,
Whose ravens fed the man-forsaken man—
Where heavenly aid dispelled the faithless fear,
And nature taught a God forever near.
As fast by Jordan, on that sacred day,
When Death was cheated of expected prey:
When Sin's great forfeit was again denied,—
As if to witness of his power defied—
Elijah stood, low at his willing feet,
Elisha bowed, his parting word to greet—
"His parting word!"—prophetic fear had seen
Afar the glory of that coming scene.

"Ask me to give," the elder prophet said.
"Whate'er thou wilt, ere I to God have sped."
"Let me but have," the sad Elisha prest,
"Two-fold thy spirit on my head to rest."
The prayer was answered, and the fiery car,
That bore Elijah from his sight afar,
Gave back a lustre that to all confest:
"Elijah's honors on Elisha rest!"

Methinks the record of this wondrous scene
Repeated here, in various sense hath been.
Though our Elijah speeds him not away—
No night of death before his endless day—
The accustomed harness of the heavenly race
So stoutly borne, and with so swift a pace,
Grown cumbrous now, with weight of gathering years,
And tireless labors, cares and doubts and fears,
Must yield its place, when ripened fields demand
The strength and vigor of a younger hand.
The well-spent life, fast verging to its close,
From well-loved labors now may seek repose;
Recall with wonder and delighted praise,
The ceaseless mercies of its many days,
Mark o'er the path a faithful God has led;
Sit by brook Cherith, where His hand has fed;
Ascend some Carmel of this earthly path

Where He appeared, at first in seeming wrath—
The whirlwind's rage, the earthquake's sullen groan,
Devouring fire, and then the loving tone,
Whose oft-heard music made the heart rejoice,
And know its Saviour in the "still small voice:"
Live o'er again in thought and thankful prayer,
Each hour of love and providential care.
And as the warrior when the strife is done,
Surveys the field whereon the fight was won,
Sees where his strength, and where his weakness lay,
And notes the lesson for some needful day,
So may this veteran of the christian field,
A life-time taught the Spirit's sword to wield,
And wise from use, to wage successful strife
With sense and sin, and for a higher life,
Be skilled to point with well-familiar hand,
Where gathering years forbid his feet to stand,
That rightly-furnished for the expected field,
The Son, the Father's gathered power may wield,
With added force of younger hand and heart,
And youthful zeal to act a faithful part,
Oh! who the bliss of such a part may tell,
When heaven-bestowed, and wisely done and well?
Oh! who the glory of their crowns foresee,
Whose heavenly calling and whose lives agree?
O Thou, the author of that gracious plan

That thus to heaven exalts and blesses man;
Whose faithful love hath watched from year to year,—
The fruitful vineyard thou hast planted here.
Till now the honors it so meekly bears
Are garnered harvests of a hundred years,
And whose kind hand hath never failed to bless
Its days of drought with needful dews of grace;
With faithful laborers in the Work and Word,
And plenteous trophies of a conquering Lord!
All Gracious One! bestow thy Spirit's power!
Look down and smile upon this favored hour—
This warfare ended, and this life begun,
When father's mantle falls on willing son;
When gathered people loath to say, "Farewell,"
Repress the utterance, to exclaim, "all hail!"
The sire's loved presence in the son behold—
Renew their pastor, yet retain the old.
And may thy love a bond of union be
Of each to other, and of all to Thee!

Rev. James Prestly, of New-York, then delivered the following address on —

"THE SECURITY OF THE CHURCH."

Dear Friends:

It has been assigned to me to address you on "*The Security of the Church.*" My remarks, in view of the lateness of the hour and of those who are to succeed me, will necessarily be brief.

The subject presents itself to us under the following heads: *The Church*; and, secondly, the *Security* of the Church.

The church! What is the church? The church of God, which he has purchased with His own blood? In its *visible* form, it is the body of *professed* believers in the Lord Jesus Christ—professed children of God. In its *invisible* sense, or spiritually, it is the whole body of true believers, real christians of every name, nation and complexion, who have ever lived, do live, or shall hereafter live on the earth. This is the one universal church of our Lord Jesus Christ, purchased by his blood,

and regenerated, sanctified, perfected, and being completed by the Holy Spirit.

A part of this church is now in heaven enjoying, as triumphs, all the blessings of the heavenly state; another portion of it exists, as yet, only in the purpose of God; and another portion, that with which we have chiefly to do, is now on the earth doing battle for Christ and His cause. On this account it is called militant — fighting, — the church militant. And though the fight be carried on but poorly, and much might be gained for Christ that is not, still the church is dear to Christ, and it is by it he has ordained to bring back this rebel world, to its allegiance, to His authority.

The church waging this warfare is surrounded by many and powerful enemies. "The god of this world," the prince of the power of the air, the spirit, that now worketh in the childern of disobedience." Satan and his legions of spirits, evil like himself, are to be met and overcome. "We wrestle not," says an apostle, "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and he exhorts to take to us "the whole armor *of God*, that we may be

able to stand against the wiles of the devil—that we may be able "to quench all the fiery darts of the wicked."

But the church is called to fight, not only against the devil and his angels, but against *wicked men*, drawn in by his temptations and their own evil natures and passions to oppose her principles, her work and her progress. These, when possessed of worldly standing, learning, and influence, are powerful against the church, and especially when they wield great political power and influence; but they have contended against her in vain. The learned and eloquent have attempted to write her down, or speak her down, and for a while may have seemed to succeed well; but the next generation saw their theories scattered to the winds, and the truth of God and the mission of the church more fully acknowledged and established than ever. Kings have resolved to destroy the church by the strong hand of persecution. Fires have blazed and gibbets have been erected, and thousands and millions have suffered only to prove that "the blood of martyrs is the seed of the church." The church stands to-day more beautiful and powerful than when she received the promise of God by the pen of Isaiah,

"No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn;" or when David said of her: "Beautiful for situation, the joy of the whole earth, is Mount Zion—the city of the Great King. God is known in her palaces for a refuge." "Glorious things are spoken of thee, O, city of God." "There is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The Lord of Hosts is with us: the God of Jacob is our refuge."

Viewing the church as Zion, the city of God, the following considerations, taken in order, will more assure us of her security.

1. The position, foundation and defences of this city of God—the Church. Important as these are in modern, they were still more important in ancient warfare. God himself is the founder and defender of this city. He has founded her on the "Rock of Ages." "His foundation is in the holy mountains." "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King."

The Lord Jesus Christ, the Son of God, is, to drop all figurative language, the foundation and defender of the church. "Behold," says God" by Isaiah, "I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." The Apostles, Paul and Peter, each applied this passage to the Lord Jesus Christ, as the foundation of the church. Paul says, "Other foundation can no man lay than that is laid, which is Jesus Christ."

Isaiah says, "In that day shall this song be sung in the land of Judah: we have a strong city; salvation will God appoint for walls and bulwarks.' "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."

Zachariah says, "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

Our Lord, referring to himself, says, "On this rock will I build my church and the gates of hell shall not prevail against it." The reference here cannot be to Peter—a man, but undoubtedly, is to

the Lord himself, in accordance with the whole teaching of Scripture.

In speaking further of the security of this city of God, I would refer you—

2. To its *government and laws:* These are essentials to the security of any city or country; and in proportion to their excellence will be the position of such city or country among the cities or countries of the world; and the security of life and property, and of the peace and happiness of their citizens.

What are the laws of this city? Where are they to be found? In the Word of God, of which David well says, "Thy statutes, Lord, are wonderful." "The law of the Lord is perfect;" and in regard to which he prays, "Teach me, O Lord, the way of thy statutes." "Give me understanding, and I shall keep thy law."

The Lord is the lawgiver of the Church. He is to it instead of a legislature. Isaiah rejoicingly says, "The Lord is our lawgiver." Of His laws, our Lord Jesus Christ says, "Not one jot or tittle of them shall in any wise pass away until all be

fulfilled." They are of perpetual obligation. Founded in eternal justice and right, they shall never pass away.

Who administers the laws in this city of God? God himself, in the person of our Lord Jesus Christ; and to him, also, is subjected all things in heaven and all things in the earth for the good of the church. "God hath made him to be head over all things to the church, which is His body, the fullness of him that filleth all in all."

The prophet Isaiah speaks rapturously of the fact, that God is not only the lawgiver, but the king of this city: "The Lord is our *judge*, the Lord is our *lawgiver*, the Lord is our *king*, He will save us."

In the time of her deep distress, as depicted by the pen of Jeremiah, when her enemies were strong and successful against her, Jeremiah takes comfort in the thought that God, her king, was still in her to prevent her final overthrow. Says he, "Is not her king in her?" And when David contemplated the relation of God, as a father to his children, and the happiness, glory and honor which accrue to them from this relationship, he breaks forth in the excla-

mation, "Sing unto the Lord a new song, and His praise in the congregation of saints. Let Israel rejoice in Him that made him: *let the children of Zion be joyful in their king.*"

3. The stability and security of a city or country depends very much on the character, number and prowess of its citizens: and the security of the city of God will the more appear if we consider the character, numbers and warlike power of its citizens.

I. Their *character*. David calls them God's holy ones: "Ye that are his holy ones." Isaiah, speaking of them, says, "Thy people shall be all righteous." Paul styles them, "Fellow-citizens of the saints;" and when they take citizenship in her they are to remember that they are "called to be saints." The reputation of its citizens makes up the reputation of any city, and gives it standing among the cities of the world. A law-abiding, order-loving citizenship is the glory of any city or country. This is the saintly character of those that inhabit the New Jerusalem above, and ought to be of those who now dwell on God's holy hill, Zion.

II. Their *number*. The promise of God contem-

plates them as being as numerous as the drops of dew, as the stars of heaven, and the sand of the sea-shore for multitude.

The promise is, that they shall rapidly increase from within and from without. "A little one," says Isaiah, "shall become a thousand, and a small one a strong nation." Of her recruits from without it is said: "Who are these that come as a cloud and as doves to their windows?" Of the kingly dominion of this king, God says, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Prophecy, looking down the vista of time, declares, that "in heaven they shall be as the sand which is by the sea-shore, innumerable," "A great multitude which no man can number."

III. What is the personal prowess of the inhabitants of this city of God, and who are their allies? These considerations are of the greatest importance in calculating the security of any city or country. In these points this city is peculiar. The personal valor of these citizens is very great, and their ally is none less than God himself. It is said of them

that they resist the devil and he flees from them: they are not "afraid of ten thousands of people that have set themselves against them, round about." Whenever they have gone into battle in the manner directed by their Great Captain, the Lord Jesus Christ, they have always been successful. He has pledged himself to bring them off "conquerors and more than conquerors." It is declared of them, "the people that do know their God shall bestrong, and do exploits." "One" of them "shall chase a thousand." "One shall chase a thousand and two put ten thousand to flight." But however great their personal courage and success may be, it is in God they are used to boast: it is in Him they are eminently and especially courageous and successful. He leads them, He teaches them to fight, so that bows of steel are broken by their arms. God girds them with strength unto the battle, and subdues under them all that rise against them. God is their fortress, their shield, their strength, their deliverer! Who can prevail against this people saved of the Lord? They have an abiding confidence in Him who has delivered them in six troubles and will not forsake them in seven. In their greatest reverses their eyes turn to

Him, and He delivers them out of their distresses. "Rejoice not against me, O mine enemy," is their language, "when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me." In their conflicts they are accustomed to sing, "Through God *we shall do valiantly*, for He it is that shall tread down our enemies." The right hand of the Lord doeth valiantly: I shall not die, but live, and declare the works of the Lord." "The Lord is on my side, I will not fear; *what can man do unto me?*"

These persons are not only valiant and very strong and eminently successful in their ally, but they are well provided for the conflict. This is a very important matter. What would an unarmed, or badly armed, man be able to do against one well armed and expert in the use of his arms? These warriors are provided with the whole "panoply of God," offensive and defensive, and they are exercised in its use daily. The order is, "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle, not against flesh and blood, but against principalities, against powers, against

the rulers of the darkness of this world, against spiritual wickedness in high places; wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance."

From this presentation of the subject, however lame, we may, I think, justly conclude that this city of God, the Church, is *secure*. "If God be for us, who can be against us?" He it is who subdues our enemies under us—who in the last conflict, with the greatest of our enemies, enables us to exclaim, "O, grave, where is thy victory? O, death, where is thy sting," and who brings us off conquerors and more than conquerors. These redeemed ones will praise him for their deliverance through endless ages in heaven. "Thou art worthy to take

the book and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign in the earth." "Unto Him that loved us, and washed us from our sins, in His own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever. Amen."

The Chairman next introduced Rev. JAMES P. FISHER, of Johnstown, N. Y., who delivered the following Address:

THE PROGRESS OF THE CHURCH.

AN ADDRESS,

BY REV. JAMES P. FISHER,

JOHNSTOWN, N. Y.

MR. PRESIDENT :

The Church of Christ is one. "There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and *in you all.*"

True, there are different names. You, sir, the Rev. Mr. WALLACE, are of one, and I am of another, and my brother, here, Dr. BROWN, is still of a different name, but we are all one in Christ Jesus, to the glory of God the Father.

This one church, is the body of Jesus Christ, animated, inhabited by His Spirit. And he has promised to make and present it to his Father, a glorious Church, without spot or wrinkle, or any such thing. And our blessed Master and Saviour is now engaged in fulfilling that great and gracious promise. He is now engaged in redeeming his people unto God by his own blood, out of every nation, and kindred under the whole heaven.

And you, sir, my brother, and all who love our Lord Jesus in sincerity, are employed in His service; we are laborers together with Him, in the accomplishment of His vast designs. We are called and commissioned to labor in His vineyard, and to gather fruit unto life eternal.

And it must be a source of joy and thanksgiving to you, my brother, that our adorable Lord and Saviour, has permitted you to labor in his service, ministering to this particular church, during the third of a century. You have been permitted to sow and to reap. You have seen the fruit of your labors. And especially must you rejoice, as we do with you to-day, that under your ministry, so many souls have been turned to righteousness and added to Christ's visible Church; that so many souls have

been given as seals of your ministry, and as your crown of rejoicing in the day of the Lord Jesus.

On an average more than one soul a month has been added to the flock over which the Holy Ghost hath made you overseer. And in the aggregate, more than four hundred precious immortals have professed their faith in Jesus Christ as the Saviour of sinners! What triumphs of the power and grace of the gospel which we preach!

And have so many jewels been gathered by your labor to deck and adorn the Redeemer's crown? and to shine as the brightness of the firmament in the kingdom of our Father for ever and ever?

And will they be seen in that day when he shall make up His jewels, and be crowned with His many crowns? Then is this a day of peculiar joy and thanksgiving. The Lord hath done great things for us whereof we are glad. And you have especial reason to "thank God and take courage."

And what changes have taken place in the christian world since the formation of this church, within the century of its existence? How has Zion lengthened her cords and strengthened her stakes! What multitudes have come bending unto her and

bowed themselves down at the soles of her feet, and called her the City of the Lord, the Zion of the Holy One of Israel!

And so, by God's blessing, "A little one has become a thousand, and a small one a strong nation. Surely the Lord hath done great things for us whereof we are glad."

But especially in her missionary efforts has the Church been prospered and blessed within the past century. Indeed, it is not yet half a century since the cause of Foreign Missions was first seriously considered by any portion of the Church in this land. And hardly a generation has passed away since the work was first undertaken and missionaries of the Cross were sent forth to preach the Gospel and make known the way of salvation to those who were "sitting in the region and shadow of death," and "famishing for lack of vision."

One of the first band of five missionaries sent forth from this country to heathen lands, still survives. The others have fallen asleep. But before they fell asleep they were permitted to see the fruit of their labors among the dark-minded and debased people to whom they were sent. They sowed the

seed, and were permitted to gather much precious fruit. They went forth weeping, but they returned again bringing their sheaves with them, and still their works do follow them. Others have entered into their labors. But instead of five, who at first represented the American churches in heathen lands, there are now hundreds of laborers, in almost all parts of the heathen world, preaching the Gospel, translating and publishing the Holy Scriptures, in different languages, and raising up a native ministry to make known among their own people the unsearchable riches of Christ.

And who does not know that the Spirit has been poured upon them from on high, and that multitudes have thereby been turned to righteousness!—translated out of the kingdom of darkness into the kingdom of God's dear Son, and have had a new song put into their mouths, even praise unto our God!

"People that sat in darkness have seen a great light, and to them that sat in the region and shadow of death, light has sprung up. The wilderness and the solitary place have been glad for them, and the desert has rejoiced and blossomed as the

rose. The islands of the sea have received His law, and Ethiopia is beginning to stretch out her hands unto God."

Yes, verily, the Lord hath done great things for us, whereof we are glad. "Our mouth is filled with laughter, and our tongue with singing: for the Lord is a great God and a great king above all Gods." And he is giving to His Son the heathen for an inheritance, and the uttermost parts of the earth for a possession.

Less than a half a century ago, the heathen world was shut up to all evangelical efforts. It was difficult to find a place where the Lord's servants could gain a foothold and enter upon their work. There were no laborers to go forth, neither was there any place in which to labor in the missionary work.

But in the good providence of God, the valleys were exalted and the mountains and hills were made low: the crooked was made straight and the rough places plain; and the way of the Lord was prepared among the nations. Then laborers were ready and waiting to go forth. And now, wide and effectual doors are opened, and inviting fields are

white unto the harvest. The darkness of generations and ages has begun to flee away and the true light to shine. The Sun of Righteousness has arisen upon them with healing in His beams, and they are rejoicing in the dawn of a brighter day. The kingdom of God is preached, and they are pressing into it. Indeed, many have already been gathered into our Father's house above. They have believed the word which was preached unto them, and have been saved. They have died in the faith, and gone to be with Christ. They have washed their robes and made them white in the blood of the Lamb, and are now before the throne, rejoicing in the light of His countenance, and drinking from the river of His pleasure.

Thus, a great work has been commenced and many victories obtained—many triumphs secured unto Jesus our king. And though every battle of the warrior, is with confused noise, and garments rolled in blood, yet these have been peaceful triumphs, bloodless victories. For in this warfare our Captain and Leader is the Prince of Peace. And of the increase of His government and peace there shall be no end.

Our adorable Lord and Redeemer, who has all

power in heaven and in earth, and who is head over all things to the Church, will carry on this work, till the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea.

"Heathens, at the sight are singing:
Joyful times are near at hand;
God, the mighty God, is speaking
By His word, in every land."

The zeal of the Lord of Hosts will perform this.

Then "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it."

Then, in every land, and among all people, churches will be planted, and sanctuaries will be opened for the worship of the Lord of Hosts. And the Chief Shepherd will send them pastors after His own heart, to go in and out before them, and break unto them the bread of life. And then may be witnessed, in all lands, what we here witness to-day, and which is the occasion of such deep and tender joy: the union of pastor and people in recounting God's gracious dealings with them in times

that are past, and in erecting their Ebenezer, saying, hitherto the Lord hath helped us.

"Blessed jubilee!
Let the glorious morning dawn."

Two verses from Bishop HEBER's inimitable hymn were then sung:

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of light deny?
Salvation! O, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

"Waft, waft, ye winds, his story,
And, you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator
In bliss returns to reign."

TESTIMONIAL

TO

REV. ROBERT H. WALLACE.

James Patton, Esq., chairman of a committee of the congregation, appointed to procure a testimonial, to be presented to the senior pastor, came forward, bearing with him a magnificent chronometer, and addressing the President, said:

Mr. President:

At a meeting of this congregation, held in this place, some time since, it was unanimously resolved that we would procure and present to our respected pastor, a suitable testimonial, in view of his past services to us.

A committee was appointed, of which I am a member, to procure this testimonial, to be present-

ed on this occasion, which has been done, and which we now wish to present him, by the hand of our esteemed friend, Rev. JOSEPH KIMBALL.

Tendering the watch to Mr. KIMBALL, Mr. PATTON continued:

SIR,—We wish you to present this watch to our beloved pastor, as a token of our love and friendship for him, and our appreciation of his long-continued and arduous duties, as our friend and heavenly adviser, and trust that he will receive it in the same light in which we present it, *not* on account of its intrinsic value, but as a lasting *memorial* of his congregation.

Mr. KIMBALL presenting this memorial to Rev. R. H. WALLACE, said:

MY DEAR BROTHER:—This, to you, is a day long to be remembered. Fully one-third of a century has passed away since your ministerial labors, in the midst of this people, began. Of those who invited you to this pulpit not one is here.

The fathers are gone, and in their stead another generation has risen up to call you blessed; who, with other friends, have to-day assembled to review the past, and to bless God that for an hundred years he has, in this place, preserved his church and spared your life for so long a period as its affectionate and honored pastor, and made you the instrument, in his hand, of such abundant blessings to them.

And upon this gladsome day—a day of bright and joyous, though saddened memories, your affectionate people take the opportunity of testifying, through me, their grateful appreciation of your labors, as a faithful minister of Christ.

As a memento to you, of their strong attachment and unabated regard, they desire you to accept this token of their affection.

Earnestly commending you to the grace of our Lord Jesus Christ, with the prayer, that the evening of your days may be glorious—illumined by the Divine presence.

And that when the cross is resigned, the Lord, the righteous judge, may grant to you the crown, bestowed on those "who turn many to righteousness," and who shall "shine as the stars for ever and ever.'

Take it, my brother, as the companion of the remainder of your days, and in each "*tick*" recognise a throb of affectionate regard, and let the pleasing associations, connected with its presentation, fill your heart with gladness here, and lead you, in vision, to brighter scenes, which shall transpire when *time* shall be no longer.

Accepting this gift from the hand of his friend, Mr. WALLACE responded to these sentiments, as follows:

MY DEAR BROTHER:

It is with emotions which I cannot express, that I accept this beautiful and valuable gift. "What shall I render unto the Lord for all his benefits?" is the language of sincere, heartfelt gratitude, and it is the language I am constrained to adopt this day.

And is there not cause? I am surrounded by a people, who for the *third* of a *century*, have been "my hope and joy, and crown of rejoicing:" A people from whom I have only received kindness—a kindness, which has increased with increasing years up to the present moment.

And are not the things which "mine eyes have seen and my ears have heard" to-day, sufficient thus to fill my heart?

To day, sir, I surrender, *practically*, the charge of this people, and give it into the hand of one born and reared in their midst, one of themselves—my *only* son—who, encouraged by the many expressions of regard and confidence which he has received from them during the period, almost two years, in which he has supplied their pulpit, has been led to undertake the responsibilities of a pastor among them. Thus has God blessed me beyond the common lot of man. In the review of the past, I find great cause of thanksgiving, in the survey of the present abundant sources of joy and praise.

And, sir, if the doings of the church on earth are known to the spirits of the "just made perfect," there is joy in the presence of God over the scenes of this day. The tears of the saints are not forgotten, nor their prayers lost.

Again, I thank you for this treasure, most valuable as a memorial of the sentiments prompting its presentation, and highly creditable to the committee into whose hands the selection of a Testimonial

was given. Till life's latest day I shall preserve it as a remembrancer of the kindness and love of my cherished charge. It shall keep the tally of my few remaining days on earth; and when I shall pass away to that land where the passing cycles are not measured by such appliances, it shall pass into other hands to be preserved from generation to generation as a memorial of the loving kindness of the Lord. To every one of those you represent, as to yourself, my dear brother, would I say, in the gratitude of my heart, "God bless you."

The watch, which was selected by the committee, was of the best London manufacture, inclosed in a beautifully chased hunting case, and bears on the inside case the following inscription handsomely engraved:

PRESENTED

TO

Rev. Robert H. Wallace,

BY HIS CONGREGATION,

AS A TOKEN OF THEIR AFFECTIONATE ESTEEM FOR HIM AS A

CHRISTIAN GENTLEMAN AND MINISTER

OF CHRIST,

DEC. 30, 1857.

PRESENTATION

TO

REV. R. HOWARD WALLACE.

JAMES G. ROE, Esq., chairman of a committee from the Presbyterian Church of Cornwall, N. Y., and other friends in the vicinity, presented him elf, bearing with him, as a gift, to Rev. R. HOWARD WALLACE, a beautiful copy of

"THE VOYAGE OF LIFE." *

MR. ROE said:

It is with no ordinary degree of pleasure, my dear brother, that I am permitted to convey to you, to-day, on behalf of the congregation with which I am connected, and others of your friends in Cornwall, this series of picture writings, so ex-

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* This fine series of beautiful paintings, four in number, representing childhood, youth, manhood and old age, is by the distinguished American artist THOMAS COLE.

pressively delineating "the voyage of life," as an expression of our gratitude to you for your ministerial services on our behalf; and, also, of our high regard for you, as man and as a minister of the Gospel of Christ. And while it is, to us, a matter of great regret, that your sense of duty toward the people of your native place, prevented you from accepting the pastoral office in our midst, at our earnest solicitation, we, nevertheless, "rejoice with them that do rejoice," in *this* portion of the great vineyard.

Allow me, my dear friend, to congratulate you upon the auspicious circumstances which surround you to-day; and thus, as you descend, a voyageur on the tide of life, may the blessings, both of God's grace and providence, ever go with you, and in the end, may you receive the crown of life.

In response to these remarks—

Mr. WALLACE said:

I accept this gift, my dear friend, with gratitude to God, and to yourself, and to those you represent,

gratified alike by the spirit which prompted the gift, and with the beautiful paintings which you have selected, as the token of your regard.

Accept, for yourself, dear sir, and convey to my friends in Cornwall, assurances of the appreciation in which I hold them, and of the pleasure they have conveyed by this renewed evidence of their sincerity and kindness.

May the blessing of the Master of Assemblies rest on your congregation, and speedily send you a shepherd, breaking to you the bread of life: making him the instrument of conveying to you blessings which shall be "as the dew of Hermon, and as the dew that descends upon the mountain of Zion."

May you all be stirred up, my brother, to active energy in the work of the Lord, "for as much as ye know that your labor is not in vain in the Lord." Speedily will the "voyage" be ended; then, in faith, let us perform the work committed unto us, "with our might," that we may receive the crown of life, and enjoy a season of "rest," when this life's river shall have expanded into the broad eternal ocean. Not soon will I forget the delightful Sabbaths I have spent in your beautiful locality, nor the visits to the room where were gathered the children

and youth of the fold, over which you, my dear friend, are privileged to preside.

Call to their attention, on my behalf, the lessons conveyed in these brilliant conceptions of our artist's mind. Teach them how ephemeral are earthly visions; and if they wander, point them to a spirit grieved, and bid them believe while the Holy Ghost says, "To-day if ye will hear his voice."

And in the day when the crown jewels of our King shall be brought forth, may you all be there to the praise of His glory.

Pierson Genung, Esq., senior member of the Session of this church, presented the following communication, addressed to the senior pastor, signed by all the elders.

COMMUNICATION

FROM THE

ELDERS OF LITTLE BRITAIN CHURCH.

Rev. and dear Sir :—Since, in the gracious providence of our God, you first proclaimed to the congregation of Little Britain the unsearchable riches of Christ, one-third of a century has rapidly passed away.

Assembled, as we are, with others, to commemorate this event, as well as the centennial of the church, we cannot resist, if we would, the solemn reflection that presses on the mind—of the little band that listened to your voice at that time scarce one remains. Although then, and yet, in feeble health, you have well nigh outlived the generation, which, a stranger, you found here; preserved of God for the full accomplishment of your work in our midst, it could hardly be, that in so long a period

of faithful labor, you had not been called to endure many trials which have sufficed to strengthen both your faith and hope. Esteeming the trials which test our confidence—no strange thing—we turn with delight to the *blessings* which it hath pleased the Head of the Church to make you the instrument of conveyance to this congregation, during the long period in which you have gone in and out before us, breaking to us the bread of life. Before the Great Shepherd and Bishop of souls, we bow in adoration, and bless him for all his benefits, not the least of which, by far, is that of a permanent ministry. We desire to bless Him, before heaven and the world, for the abundant mercies of which He hath made us each, both pastor and people, the recipients.

Like Israel of old we would erect our altar and inscribe thereon, *Jehovah-nissi :* "The Lord our banner," and set up our pillar in confident faith in the future, with the inscription upon it, "Ebenezer :" hitherto hath the Lord helped.

The Church of Little Britain stands to you, dear sir, in a peculiar relation ; the record of the past shows, that you have buried our fathers—have visited our sick—and gone down with them near to

the dark river; to the mourner, you have proffered the consolations of the Gospel of Grace; to most of us you administered the seal of the covenant in our early childhood; many, of two generations, you have united at the marriage altar; you have faithfully and earnestly declared to us the whole counsel of God, whether men would hear or forbear. And we rejoice that here so many have been gathered into the garner of the Lord, whom we trust, Christ will bring with him and cause to shine as stars in your eternal crown. Receive from us, very dear sir, as representatives of this church, assurances of our strong affection and unabated regard, and of our gratitude for your labors as a faithful ambassador of the Cross of Christ. As officers, with you, in this house of the Lord, we desire to recall the many seasons of delightful intercourse we have enjoyed in seeking the Divine blessing, and striving together to promote the glory of God and the good of souls, wherein has been preserved the unity of the spirit in the bond of peace. We rejoice with you in all the blessings of your life, especially of this day, and pray that its evening may be glorious, and its close like the setting of the morning star, which "goes not down behind the darkened west, but melts

away in the light of heaven ;" then shall you abide in the house of the Lord forever, and the crown of glory and of life be thine.

Yours affectionately,

PIERSON GENUNG,
W. H. DENNISTON.
I. S. GOLDSMITH,
JARVIS KNAPP,
Elders.

To Rev. Robert H. Wallace.

This letter drew forth the following response :

Mr. WALLACE said :

By this action you have taken me by surprise, and yet I should not be surprised, as its spirit is the spirit which I have *always* recognised in you and your worthy associates—truly the " Aarons" and the " Hurs"—by whom my hands have been stayed up. In prosperity we have rejoiced together ; in days of adversity, you have stood immovable in the discharge of the sacred obligations imposed on you by the Head of the church ; meriting, as you receive, the double honor due to those who rule well in the house of God.

Soon, dear friends, will these days of toil be over; then may God grant to you the right to gather fruit eternally from the Tree of Life, and forever to sing the song of redeeming love.

COMMUNICATION
FROM THE
CHURCH AT KORTRIGHT.

At the request of the Chairman, the Rev. R. Howard Wallace then read the following communication from the presiding officers of the Associate Reformed Church of Kortright, Delaware County, N. Y.

At a meeting of the Session of the Associate Reformed Church of Kortright, Delaware County, N. Y., held Dec. 21, 1857, the following paper was unanimously adopted:

To the A. R. Church and Congregation of Little Britain, Orange County, New-York:

Greeting:

It is with unfeigned pleasure that we have heard of your intention to celebrate the *centennial* of

your existence, and the close of one-third of a century of your pastor's labors among you. Such occasions afford a fitting stand-point from which to take a retrospect of the past, which cannot fail to be both instructive and interesting.

Few churches have enjoyed such high privileges as have yours. One hundred years!

Few spots in our land have been so greatly favored, the last century being unusually prolific in incident and *change*, having important bearings both on the church and the world.

Amid all these the congregation of Little Britain has, in the good providence of God enjoyed, almost without interruption, the means of grace; and we believe that such blessings should be thankfully recalled and suitably commemorated.

And, further, in consideration of the cordial christian sympathy that exists between us, as sister churches in Christ, which feeling, on our part, is greatly enhanced by the fact, that our highly esteemed pastor, Rev. CLARK IRVING, is a ministerial son of your church, reared under the pastoral care of one, who for the past third of a century, has so faithfully labored among you in word and doctrine.

And, further, in view of the important events transpiring among you, Therefore,

Resolved, I. That it is with great pleasure we are assured of your present prosperity, and future prospects.

Resolved, II. That this Session entertain sentiments of the highest esteem and regard toward your very worthy pastor, Rev. Robert H. Wallace, both as a *christian* and an *able minister* of the Lord Jesus Christ.

Resolved, III. That it is with mingled feelings of *regret* and *pleasure* that we are informed of a necessity for any change in your pastoral relations; of *regret*, that the infirm health of your present pastor unfits him for the full discharge of his duties; of *pleasure*, that in God's good providence, he is permitted to transfer a leading portion of the labors of his cherished charge to the hands of his *only son*.

Resolved, IV. That we will ever pray that the great Head of the church may still be with him and make him greatly useful; and when his work is done may say unto him, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Resolved, V. That his son, called to be his colleague and successor in your pastorate, Rev. R. Howard Wallace, has our prayers at a throne of grace, that in his labors he may be abundantly blessed, and that of him it may be truly said, "The mantle of Elijah has fallen on Elisha."

Resolved, VI. That it is our earnest desire and prayer, that on the favored spot where sire and son have so long proclaimed the truth, the ordinances of the gospel may be enjoyed, pure and entire, until our Lord Jesus Christ shall come in millennial glory.

Yours, in the bonds of the Gospel,

EDWARD R. McLAURY,
WILLIAM SIXSMITH,
PETER McCASLIN,
JAMES McKIE,

Elders.

The following resolution was introduced by Hon. Isaac Wood and seconded by Wm. Couser, Esq., and unanimously adopted:

Resolved, That this congregation desires to-day, with devout thankfulnesss, to recognise the good hand of their God upon them, in graciously preserving them amid all the changes of a century, in conferring upon them the ordinances of his grace, and in permitting them to enjoy the benefits of a permanent ministry, and to bless Him for the abundant success with which he has crowned the labors of their present esteemed senior pastor, Rev. ROBERT H. WALLACE, during the past one-third of a century.

And they pray that the crown of life may be his eternal reward.

"The Lord hath done great things for us, whereof we are glad."

The following resolutions were introduced by Rev. Dr. FORSYTH, and sustained by him in a brief address:

Resolved, That this assembly, composed of various religious denominations, desire to place on record their thanksgivings to God for the special providential care which he exercises over His church in the

world, and which is so forcibly illustrated in the instance of this branch of the great vine, whose *Centennial* is celebrated to-day.

Resolved, That we rejoice in the practical carrying out of the principles of Christian liberality, witnessed to-day, and pray that the period may be hastened when all christians shall preserve the unity of the spirit in the bond of peace; then, speedily, shall the "righteousness of Zion go forth as brightness, and the salvation thereof as a lamp that burneth."

Resolved, That we rejoice with our friend and brother, Rev. Robert H. Wallace, in the retrospect of the past, and the signal blessings of this day.

May his bow abide in strength, upon himself and his associate in the pastoral office, and upon the people to whom they minister, may the abundant blessing of the gospel of peace ever descend.

Dr. Forsyth, said:

Mr. President:

I am glad that the idea of celebrating the centenary of this church occurred to our friends in Little

Britain, and that they have so pleasantly and successfully carried it into effect. There are not many churches in this country old enough to hold such a celebration as the present, and those who are more immediately concerned in it, can never hope to see another. When the next centennary of this church occurs, not one in this large assemblage will be here to join in it. Even the youngest now before me will be sleeping the long sleep of the tomb.

The exercises of this day must give great satisfaction to my respected friend and brother, who has so long presided over this ancient church, as he considers on the one hand the vicissitudes of its history, and on the other hand the results of his own ministry. There have been times during the century, just closed, when it seemed as if the church must cease to exist; and if I have been rightly informed, the prospect was dark and discouraging, when our friend was invited to become its pastor. But as he looks around him to-day, he has ample reason to exclaim, "What hath God wrought!" It is, however, needless for me to repeat the sentiments so well uttered by the gentlemen who have preceded me.

This church, allow me to say, is associated with

some tender personal associations. In this pulpit I preached my first sermon. To be sure, I was not then a minister, nor even a licentiate. It was during my first year of study, and only a few months after I had left college. Still, the preaching was in public, before the people as well as the presbytery, and the sermon was the first I ever pronounced. I never can forget my ride from Newburgh on that (to me) memorable morning, nor the feelings with which I came in sight of the church, and especially those with which I entered this pulpit. Since that day I have spent many pleasant hours within these walls, in yonder parsonage and among this people.

I am sure I express the feelings of all present, when I say, that the members of the congregation have done honor to themselves in the honor they have shown their pastors—the father who has so long served them, and the son who has been to-day set over them in the Lord. The beautiful time-piece, presented a few moments ago to the former, not only marks the rapid flight of the hours and moments, but it is perpetually saying to us, "the time is short," "work while the day lasts." I am suret hat my reverend brother does not need to be reminded by me of the brevity of life, or to be stimu-

lated to greater diligence during the years that may remain to him. And I am no less certain that you will all join me in the earnest wish and prayer that, the day may be distant when he shall look for the last time on this symbol of his people's affection; and when its *tick* shall cease to be heard by the dulled ear of death.

The friends of my young brother have also manifested their regard for him in the fine and fitting works of art which we see around us—the pictured ideals of the voyage of life. Long may they adorn the walls of his manse. And as he daily looks upon them, may he not only think of those from whom they came, but ponder the solemn lessons they suggest. May his bow abide in strength, and after many years of labor for Christ, may he receive the welcome plaudit, "Well done, good and faithful servant."

This church, from its foundation until the present moment, has remained a unit. Difference of opinion there may have been in regard to particular matters, such as may be looked for in every society of men accustomed to think for themselves, and free to speak their sentiments. But there has been no division. During the long period of a hundred

years peace has been, in a remarkable degree, within these walls; and I am confident that all will join me in the prayer, that pastor and people may ever continue to be knit together in love—that their peace may flow like a river, and their righteousness like the waves of the sea. "For my companion's sake, now, will I say, peace be within thy walls, and prosperity within thy palaces." And as the dew descends upon Hermon, so may the blessing of the Lord here abide, even life that shall never end.

These resolutions were seconded by Rev. JOHN BROWN, D.D., rector of St. George's Church, Newburgh, and adopted.

The chairman, in accordance with a resolution, appointed Messrs. JOHN ORR, W. H. MILLER and I. S. GOLDSMITH a committee of publication.

After which the whole audience arose and sung, with marked effect, to that "grand old tune," Old Hundred, the following

CLOSING HYMN,

WRITTEN EXPRESSLY FOR THE OCCASION,

BY MRS. L. H. SIGOURNEY.

Your fathers, where are they? And the prophets, do they live forever?—Zachariah, 1 : 5.

Where are the fathers—they who chose
'Mid these green vales, their peaceful lot?
Here, where their favorite streamlet flows,
We call them—but they answer not.

Where are the fathers? Tell us where?
By wintry fire-side, sparkling clear,
At household board, in house of prayer,
We seek them, yet they are not here.

Where are the prophets? Gone to rest!
Yon hallow'd churchyard tells us where—
Yon swelling mounds, in verdure drest,
Yon silent tombstones, sadly fair.

Where are the prophets? Gone to God!
Those faithful laborers for the skies;
Oh! may we keep the path they trod,
And *join* in *Heaven, earth's broken ties!*

The benediction was then pronounced by Rev. ROBERT H. WALLACE.

RE-UNION.

In the evening the annual congregational re-union took place, at the parsonage, at which a large assemblage was gathered, including a number from other churches.

Prominent among the pleasing incidents of the evening, was the presentation, to the senior pastor, of a splendid copy of Virtue's Illustrated London Bible, accompanied with the following note:

Rev. and dear Brother:

Please accept this bible, from myself and a few others who were formerly connected with your church, as a token of our still cherished regard, and of fond remembrance of those days in which, under *your* ministrations, we first acknowledged Christ as our Master and Lord.

Let this book—the *guide* of your *youth*—become the *staff* of your *old age*.

Very affectionately,

CLARK IRVING.

December 20, 1857.

BIOGRAPHICAL SKETCH

OF THE

REV. ROBERT H. WALLACE, D. D.

BY JOHN FORSYTH, D. D.

Mr. Wallace was born in the town of Montgomery, Orange County, New-York, on the 12th November, 1796. His parents were natives of the North of Ireland, and were warmly attached members of the Reformed Presbyterian Church. Though comparatively poor in this world's goods, they were rich in faith. They reached a good old age, and having adorned the doctrine of God their Saviour, during many years, by holy lives, we have every reason to believe that they are now, with the great multitude, before the throne.

Their son, the subject of this sketch, belongs to the class of men which is popularly described as "self-made." As the pecuniary resources of his

parents were limited, he was early thrown upon his own energies, and was forced to work his own way, amid difficulties, to the profession upon which his heart was fixed. His disadvantages were much increased by the removal of his parents to Susquehanna County, Pennsylvania, at that time a newly settled region, with no institutions of learning above the common school.

Mr. WALLACE began his course of classical study, at the Montgomery Academy, then under Rev. Dr. MCJIMPSEY, between whom and his pupil there was formed an intimate and lifelong friendship. In his eighteenth year, Mr. WALLACE had made a personal profession of his faith in Christ, in connection with the church of which his parents were members; but in 1821, he withdrew from that body and united with the church of Neelytown, to which Dr. MCJIMPSEY then ministered. In the autumn of the same year, he was received, by the Associate Reformed Presbytery of New-York, as a student of theology. The Presbytery then included such men as Drs. JOHN M. MASON, MCJIMPSEY, PHILLIPS, SCRIMGEOUR and MCLEOD, and it was then usual to subject those who applied to be admitted to the study of divinity, but who had not gone through a

regular academic course, to a thorough examination in the various branches of literature and science. Mr. WALLACE bore this test, applied as it was, by such men as have been named, and his attainments were declared to be equivalent to those gained in the ordinary collegiate curriculum. *

As the operations of the Theological Seminary (then at New-York, but subsequently removed to Newburgh) were suspended in consequence of the failing health of Dr. MASON, the principal professor, Mr. WALLACE put himself under the directions of his former tutor, and venerable friend, Dr. MCJIMPSEY. He remained with him, prosecuting his theological studies three years, the usual time required by the law of the A. R. Church, and was in due course licensed by the Presbytery of New-York, to preach the Gospel, at a meeting of that body held in Newburgh, 15th September, 1824.

For several years previous to his licensure, Mr. WALLACE, in working his own way to the ministry, had been compelled to perform the double task of a teacher and a theological student. He had charge

* In 1834, Mr. WALLACE was admitted A. M. by Union College, and more recently had the degree of D. D. conferred on him by the same institution.

of several schools during this period, and in all of them he won the warm esteem of pupils and parents. But he found, as many others have done, the double labor of the school-room and study too much for his physical strength; and now, just as he had gained the object on which his heart had been so long fixed, it seemed as if he were destined to retain it in his grasp only for a moment, and must then part with it forever.

At the time of his licensure, disease appeared to have taken such firm hold of him, that his physicians were very dubious about his recovery; and, in any event, judged that he must seek a field of labor in the mild regions of the south. He prepared, at once, to act upon this advice; but while "man *proposes*, God *disposes*," and it was soon evident that his Divine Master had other plans in regard to him.

He was appointed by the Presbytery of New-York to supply the church of Little Britain, then virtually vacant in consequence of the feeble health and bodily infirmities of its venerable pastor, Mr. SCRIMGEOUR. But it so happened that through an exchange, his first sermon was preached in the pulpit of his friend and theological instructor, Dr. Mc-

JIMPSEY, at Neelytown. With this excellent man, Mr. WALLACE lived on terms of intimate friendship, which was broken only by death. Besides occasional visits, the two friends were accustomed, during many years, to assist each other on sacramental occasions in the spring and autumn. Nothing but some providential hindrance was ever allowed to interfere with these stated occasions of fraternal christian communion. Dr. MCJIMPSEY was a man whom none could know and not love him. Though he was not ranked among the great theologians and preachers of his day, and though he spent the greater part of his ministry in cultivating a small and comparatively obscure field, his presence in the pulpit was always welcomed by those who relished the simple truths of the Gospel proclaimed with the earnestness and unction of one who knew their preciousness. Few men have been called to endure sharper trials than those which fell to his lot, yet a stranger would not have suspected it, who observed only the plain serenity of his temper, his unvarying patience, and his genial disposition.

But to return: Mr. WALLACE spent the second Sabbath after his licensure, in Little Britain, and thus was introduced into the field, which he then

expected he might never see again, but which he was destined to cultivate amid many tokens of divine favor, for more than thirty years. This first visit to Little Britain was made in Sept., 1824. He was instantly and strongly urged to remain here as the pastor of the church, but he declined, as he wished to make an extended missionary tour in the service of the Board of Domestic Missions of the A. R. Synod of New-York. He was, in fact, the first missionary employed by that Board, and he continued in their service until the following September. During this tour he visited Bloomingburgh, White Lake, New Milford, Lawsville, Bethany, Mount Pleasant, Penn., Ithaca, Erin, York, Caledonia, N. Y., and even went so far west as Detroit, then on the confines of civilization.

His journey was performed on horseback, over a region then covered for many a weary mile with the unbroken forest, but which is now thickly studded over—so marvellous are the changes wrought by enterprise in our country—with countless farms and villages. The appliances of comfortable travel were few and far between. Often the rude log hut was his only shelter. It was, in a word, a rough service, but we have no doubt it afforded him the in-

vigorating exercise, the health-inspiring medicine needed by his enfeebled frame.

At that time, there was, as we have been assured, only one steamboat plying on Lake Erie. Prudential considerations determined Mr. WALLICE to embark at Buffalo in a schooner which happened to be "up" for Detroit, and to make in her the round trip, as he would then be able to stop at various intervening ports.

In the course of the voyage he spent a Sabbath near an island in the Detroit river, inhabited by a few families of so rude a character that the captain was very doubtful whether they would allow religious services. However, when the proposal was made they cordially assented to it, and the first sermon which had ever been heard on the island was preached by the young missionary. On their return home, they encountered one of those sudden and violent tempests, to which at that season of the year, the lakes are liable, and for a time the vessel and those on board were in great peril.

Early in the autumn, Mr. WALLACE returned to Newburgh, to attend meetings of Synod and Presbytery, and then to proceed to the South, where he

proposed to spend the winter. Meanwhile, a pressing call was put into his hands from the then vacant church of Caledonia, and also from other places which he had visited, proposals to settle were made to him. These he declined; and at the earnest solicitation of the fathers and brethren of the Presbytery, he abandoned his plan of a southern journey, and accepted the call from the congregation of Little Britain. He was ordained and installed in this charge on the 6th October, 1825.

As the history of this congregation is to be found in another part of this volume, it would be out of place to enter into it here. Yet we cannot forbear to say that few fields presented, at this time, a more unpromising aspect than that into which Mr. Wallace was led, that he might cultivate it in the name of the Lord. The church was old and dilapidated. The congregation was, as the French would say, *demoralizè*; the number of communicants were small; piety was at a low ebb in the church, while outside of it, vice and irreligion abounded. And, now, as we contrast the moral and spiritual condition of the community and the church, as it was thirty years ago, and as it is now,

and has long been, we have ample cause to exclaim, "What hath God wrought!" Very soon after the settlement of Mr. WALLACE, measures were taken for a complete remodeling and an enlargement of the old church; a comfortable parsonage was purchased; the congregation rapidly increased; a new life began to manifest itself; and, in a word, it was plain that old things were passing away.

The life of a christian pastor, whether in town or country, usually flows on in an even current, unmarked by any of those stirring events which awaken general interest. The study, the pulpit, the prayer-meeting, the chamber of sorrow and of sickness, combine to make up the sphere which enlists his sympathies, and calls out his energies. While aiming to be all things to all men in the hope of gaining them to Christ; while cultivating, so far as he can, relations with persons of all classes and conditions, and watching the "course of this world" in its politics, its literature, its commerce, so that he may be the better able to give point and emphasis to the lessons of the pulpit, the faithful minister of Christ will, at the same time, make it manifest that he is not "of the world," that he is neither a politician, nor a mere man of business, nor a mere scho-

lar. And hence, as we have before said, there can be little in his daily life to awaken the special interest of others, unless extraordinary success is vouchsafed to his labors, or he is called to endure extraordinary trials. As the years passed, Mr. WALLACE grew in the affections of his own people, and more and more won the warm regard of the neighboring churches, with whose pastors he has maintained the most fraternal relations.

In New-York, Newburgh and elsewhere, his appearance in the pulpit was ever a welcome sight to multitudes, whose only regret was, that the priviledge was one so rarely enjoyed by them. He has been, indeed, always noted for his close keeping at home; rarely, if ever, did he leave his own pulpit, unless at the call of public duty, or to recruit his enfeebled energies for a few weeks during the heat of summer.

From the time of his admission into the Presbytery of New-York, as a student of theology, until the present moment, Mr. WALLACE has always exhibited a warm affection for the Associate Reformed Church. Though the state of his health would not allow him to take a large share in what may be

called the public business of the church, he has been a regular attendant at the meetings of the Presbytery and Synod; and when topics of importance have been under discussion, he has taken a prominent part in the debates. His views of the ground occupied by the Associate Reformed Church, on those subjects, viz: psalmody, communion and slavery, which have occasioned, at various periods in her history, more or less agitation, are the views advocated by ANNAN, MASON, MCJIMPSEY, PROUDFIT, and other fathers of the church; and as opportunity offered he has supported them with ability. Were it possible, we would gladly reproduce some of the speeches he delivered in Synod, especially on the question of close or catholic communion, as fine specimens of ecclesiastic eloquence. Unfortunately, no report of them has been preserved, and they live only in the recollection of those who heard them, and who listened to the speaker with the most profound attention.

Mr. WALLACE has ever believed that the basis on which the fathers of the Associate Reformed Church meant to plant her, may be described in the well known sentence, "in essentials unity, in non-essentials liberty, in all things charity." And there

can be little doubt that if her ministers and members had been of one mind, in regard to this fundamental principle, her history and present position would have been very different from what they are. Her energies have been paralyzed, and her aggressive movements have been impeded by debates and divisions growing out of attempts to fix by law what must, in the nature of things, be left to the christian discretion of pastors and sessions, by those who somehow, could not distinguish between a principle and the mode of its application; who not content with the recognition of the truth that the psalter should be used in the worship of God, must needs tie men down to a particular version of it, because, forsooth, *they* deemed it the best one extant. The vantage ground held by the church in her earlier days was soon lost, and once forfeited it could never be regained.

On the occasion of the Centennary, Mr. Wallace said, that an old friend had remarked to him, "that he ought, indeed, to be a happy man in the review of the past and in the survey of the present." The whole assembly, gathered on that occasion, doubtless, adopted the sentiment. His ministerial course, when he entered upon his work,

seemed as if it must be a brief one, yet he has been permitted to "fulfil his course," for many years, to proclaim through all those the glorious Gospel, to build up one of the old wastes, to prepare many souls to become jewels in the Redeemer's crown, and who shall be, we trust, his own joy and crown in the day of the Lord Jesus. Though he has already done a great deal of work for Christ and his Church, we are sure that all his friends will join in the prayer, that he may be enabled, for many a year to come, to do a great deal more; and at last, in a good old age, have an abundant entrance into the everlasting kingdom of the Lord and Saviour.

SKETCH

OF THE

CLINTON FAMILY,

BY THE

HON. CHARLES A. CLINTON.

MY DEAR SIR:

In compliance with your request, I send you the following brief notice of the members of my family, who were either born in or among the first settlers of Little Britain, in Orange, then Ulster County:

CHARLES CLINTON, my great-grandfather, was the grandson of WILLIAM CLINTON, who was an adherent of CHARLES I., and an officer in his army. After the dethronement of that monarch, he took refuge on the Continent of Europe, where he remained a long time in exile. He afterwards secretly visited Scotland, where he married a Miss KENNEDY,

and then for greater security, passed over to the north of Ireland, where he died, deprived of his patrimony and leaving JAMES, his son, an orphan two years old. When JAMES reached manhood he went to England to recover his patrimonial estate, but was not successful. While on this visit to the country of his ancestors, he married a daughter of a captain SMITH, in Cromwell's army, which connection enabled him to maintain a respectable standing in the country which he had selected for his residence.

CHARLES CLINTON, the only son of JAMES, was born in the county of Longford, in Ireland, in 1690. He resolved in 1729 to emigrate to British America; and having persuaded a number of his friends and relatives to join him, he chartered a ship for the purpose of conveying his colony to Philadelphia. The name of this "good vessel or ship," was the "George and Anne," of Dublin, burthen about ninety tons, and was chartered by CHARLES CLINTON, GEORGE LILLE, ROBERT FRAZER, WILLIAM HAMILTON and THOMAS, DUNLOP, for themselves and sixty-five others.

On the 20th May, 1729, the ship left Ireland. After being at sea for some time it was discovered

that the captain had formed a design of starving his passengers to death, either with the view to obtain their property or to deter emigration. Several of the passengers actually died, among whom were a son and daughter of Mr. CLINTON. In this awful situation it was proposed by the passengers to seize the captain and commit the navigation of the vessal to Mr. CLINTON, who was an excellent mathematician; but the officers of the ship refusing to co-oporate with them, they were deterred from this proceeding from the apprehension of incurring the charge of piracy. They were finally compelled to commute with the captain for their lives by paying a large sum of money; who, accordingly, landed them at Cape Cod on the 4th of October. Mr. CLINTON and his friends continued in that part of the country until the spring of 1731, when they removed to the county of Ulster, in the province of New-York, and formed a flourishing settlement called Little Britain. Here he devoted himself to agriculture and occasionally acted as a land surveyor. He was soon appointed a justice of the peace, and a judge of the county of Ulster.

In 1756, he was appointed by the governor, Sir CHARLES HARDY, lieutenant-colonel of the second

regiment of militia for the county of Ulster. On the 24th March, 1758, he was appointed a lieutenant-colonel of one of the battalions of the regiment in the province of New-York, of which OLIVER DELANCY was colonel. In this capacity he acted under the command of General BRADSTREET, as the captain of Fort Frontenac.

When GEORGE CLINTON, the father of Sir HENRY CLINTON, was installed governor of the province in 1753, an intimacy took place between him and Mr. CLINTON, in consequence of which, and their distant consanguinity, the latter was earnestly solicited by his namesake to accept of a lucrative and distinguished office, which overture he promptly declined, preferring the charms of retirement and the cultivation of literature to the cares of public life.

Mr. CLINTON'S wife was ELIZABETH DENNISTON, a relative of one of his fellow emigrants. She was a woman of great excellence and of highly cultivated mind, as appears by one or more of her letters now in my possession. By her he had four sons born in this country: ALEXANDER, born April 17, 1732. He was educated at Princeton, New Jersey, and practiced until his death, as a physician. He died, unmarried, in March, 1757. CHARLES, born 20th of

July, 1734, and died, unmarried, April 30th, 1791. He was also a physician and a surgeon in the army which took Havana, in the island of Cuba. Colonel CHARLES CLINTON, died at his place, in Ulster County, on the 19th day of November, 1773, in his 83d year. By his will he made provision for the family graveyard, that now exists in Little Britain, and directed that his executors should procure a suitable stone to lay over his grave, "whereon I would have the time of my death, my age, and coat-of-arms cut. I hope," says he, "that they will indulge me in this last piece of vanity."

My grandfather, JAMES CLINTON, was his third son, and was born on the 9th of August, 1736. In common with his brother, he received an excellent education. The study of the exact sciences was his favorite pursuit, but the predominant inclination of his mind was for a military life. After having held several offices in the provincial troops, he was appointed by lieutenant-governor COLDEN, captain commandant of the four companies in the pay of the province of New-York, raised for the defence of the western frontiers of the counties of Ulster and Orange, and shortly after a lieutenant-colonel in the militia in Ulster county. In the French war of 1756,

he was a captain under BRADSTREET, at the capture of Frontenac. After the termination of this war he married MARY DEWITT, a young lady of great merit, whose family emigrated from Holland. When the American Revolution was on the eve of its commencement, he was appointed by the Continental Congress, colonel of the 3rd regiment of New-York forces, and after various promotions, a brigadier-general in the service of the United States, and at the close of the war a major-general. In 1775, his regiment composed part of the army of General MONTGOMERY, in the invasion of Canada. In Oct., 1777, he commanded at Fort Clinton, which, with Fort Montgomery, was under the command of his brother, governor GEORGE CLINTON. These posts were assailed by HENRY CLINTON, with an army of four thousand men; and although imperfectly fortified, and occupied by only five hundred men, which, with the exception of LAMB'S company of artillery, were all militia, were defended with great obstinacy, but were finally carried by them. General CLINTON was the last man who left the works, and not until he was severely wounded by a bayonet, pursued and fired at by the enemy, and his attendant servants killed. He was subsequently

with SULLIVAN'S expedition against the six nations, which resulted in their disastrous defeat at Newtown. For a considerable portion of the war he was stationed at Albany, where he commanded in the northern department. Here was he distinguished for his vigilance and great energy. He was afterwards at the siege of Yorktown and capture of BURGOYNE, and his brigade had the honor of receiving the colors of the enemy. His last appearance in the army was on the evacuation of the city of New-York, where he bid his commander-in-chief a final and affectionate farewell, and retired to his estate. He was, however, frequently called from his retirement by the unsolicited voice of his fellow-citizens. He was appointed commissioner to adjust the boundary line between Pennsylvania and New-York, and was also selected by the legislature to settle controversies respecting lands in the west. He also represented his native county in the Assembly and in the Convention that adopted the Constitution of the United States. He was elected, without opposition, a senator from the middle district, and a delegate to the convention of 1801, for the purpose of amending the State Constitution, all of which trusts he executed with integrity and

ability, and to the perfect satisfaction of his constituents. The temper of General CLINTON was mild and affectionate; but when roused by unprovoked insult or unmerited injury, he exhibited extraordinary energy. He died on the 22d of December, 1812, in the seventy-sixth year of his age, and was interred, in the family burying place, at Little Britain, in Orange County.

GEORGE CLINTON, vice-president of the United States, was born in the county of Ulster, N. Y., July 26, 1739, and was the youngest son of colonel CHAS. CLINTON. In 1768, he was chosen to a seat in the Colonial Assembly, and continued in it, and was one of its most conspicuous members until the Revolution. He was appointed, April 22, 1775, a delegate to the Continental Congress, and took his seat on the 15th May. On the 4th of July, 1776, he was present at the Declaration of Independence, and assented, with his usual energy, to the measure; but having been appointed a brigadier-general in the army, was obliged to retire from Congress, immediately after his vote was given, and before the instrument was transcribed for the signature of members, for which reason his name does not appear

among the signers. In April, 1777, he was elected both governor and lieutenant-governor of New-York, and was continued in the former office for eighteen years. He continued during the progress of the war to render the most important services to the military department. It was owing greatly to his influence that the army was prevented from being disbanded, and to his exertions that the southern and northern States were not separated by the intervention of the British. On being apprised, in October, 1777, of the advance of the enemy from New-York, up the Hudson, to form a junction with BURGOYNE, he prorogued the Assembly and took command of Fort Montgomery, in which he made a most gallant defence; but being overpowered by superior numbers, with his brother JAMES, escaped under the cover of the night. In 1801, he was again chosen governor, and in 1804, advanced to the vice-presidency of the United States, and continued in the office until his death, which took place at Washington, April 20, 1812, in the seventy-third year of his age. He possessed a discriminating intellect, the most undaunted courage, and great energy of character. He was distinguished as a soldier, an able statesman, and an ardent patriot,

and filled the several public stations, to which he was elevated, with an ability, uprightness, and usefulness, which placed him, both in public esteem and on the pages of history, among the most illustrious worthies of the Revolution. In early life he married Miss CORNELIA TAPPAN, of Ulster county, and left but one son, whose only son died some years since, unmarried, so that the family name has disappeared in this branch of the family. Governor CLINTON, dying at Washington, was buried in the Congressional burial ground.

My grandfather had four sons: ALEXANDER, born 1765, who was drowned in crossing from Pawlus Hook. now Jersey City, in a ferry periagua. He was young at the time of his death, but was in the battle of Forts Clinton and Montgomery, and distinguished for his gallantry in that desperate action. He was well educated, and much beloved and respected. CHARLES, the second son, was born in 1767, and was versed in the exact sciences, and was much employed in his profession as a surgeon. My uncle GEORGE, the youngest son, was born in 1771. He was a well educated and accomplished gentleman, and at different times represented the city of New-York in the State legislature and in

Congress. I have not the dates of the death of either of my uncles.

Of my father I shall speak very briefly, as his biography is in the course of preparation, and will be published in due time. He was the third son of General JAMES CLINTON, and was born either at Little Britain, at the fort on the Minisink, then under the command of his uncle, Colonel DEWITT, or at New Windsor, in a house now shown as his birth place. This diversity of opinion is mentioned in EAGER'S History of Orange County, and I have no means of determining this controverted matter. He was primarily educated by the Rev. Mr. MOFFATT, the pastor of the Presbyterian church at Blooming Grove ; was subsequently removed to the academy at Kingston, in Ulster county, and completed his education at Columbia College, graduating with the highest honors. He studied law with SAMUEL JONES, one of the most learned jurists of the day. And was admitted to the bar, where it appears by his Register that he had an excellent business. On the death of his brother ALEXANDER, he was appointed private secretary to his uncle, Governor GEORGE CLINTON, which was the most probable cause of his implication in the politics of the day. In 1796,

he married MARIA FRANKLIN, the daughter of an eminent merchant in New-York, of the quaker persuasion. She was a lady of great beauty and highly accomplished. This union was a happy one, but was dissolved in 1818, by her death. She left a family of four sons and three daughters, of whom only my brother GEORGE and myself and one daughter survive. She is described as a lady of retiring and domestic habits; as a warm-hearted and most amiable woman, devoted to the happiness of her husband and children, and her death was an irreparable loss to her family. Mr. CLINTON held various elective offices: was a member of Assembly, and subsequently of the State Senate and Council of appointment; and in 1801, when thirty-two years of age, was elected a member of the United States Senate, being one of the youngest men who have ever taken a seat in that august body. Here he distinguished himself in the debate on the Mississippi question. He continued in this situation for two years, when he resigned his office in consequence of his being appointed mayor of New-York. This office he held for several years, but was eventually removed from it in 1815, an adverse political party having the control of the appointing power. While

in this office he was distinguished for his energy and great efficiency. As judge of the Mayor's Court, (the Common Pleas not being then in existence,) he displayed great legal acquirement and judicial talent, and the possession of the former is also manifested in his opinions in the Court of Errors. He gave an efficient support to the war of 1812, not only by his aid in effecting government loans, and by working with his own hands on the fortifications on Long Island, but also in his charges to the grand juries, and in his speeches to our victorious naval and military commanders on their glorious victories. Holding the commission of major-general, in the militia of this State, he applied for an active command in the field, which was refused in consequence of the jealousy of the then dominant party.

As an executive officer, he was singularly vigorous and efficient. He promptly suppressed the most dangerous mobs, always riding on horseback at the head of the police force. The promptitude of his action, his well known resolution and determined courage, and the admirable organization of the police force, promptly suppressed every mob that appeared, and struck terror in the hearts of the

enemies of public order, so that it may be truly said, that law and order reigned triumphant; the sacredness of the pulpit was not violated, as threatened, nor the freedom of the press invaded.

In 1817, he was triumphantly elected governor of the State, which office he held, with a short interruption, until his death, on February 11, 1828. His remains rest in Greenwood Cemetery, in a vault beneath a colossal bronze statue, erected in honor of his memory, by several of the most intelligent and respectable gentlemen in the city of New-York.

While governor, he successfully inaugurated and perfected the splendid system of internal improvements, which has made New-York one of the greatest commercial emporiums in the world, and the State of New-York the empire state of the Union. On this subject I shall not dwell. It is sufficiently well understood to render further remark unnecessary. He also identified himself with the great cause of religious freedom—the keystone,—and education and political enlightenment, the corner stones of a great republic. He was, also, the friend and advocate of the struggling mechanician, FULTON; the

patron of the accomplished naturalist, WILSON, and the generous benefactor of merit and talent whenever it came under his observation. His society was sought for by all intelligent foreigners visiting this, then comparatively unknown, country; his messages, as governor, were published in the London papers, and he was a member of most of the learned societies in Europe. He was an excellent classical scholar; an admirable satirical writer; a far seeing political economist, and a correct naturalist. He was free from the vices which too frequently disfigure the lives of public men, and omitted no opportunity to avow his entire belief in the Christian revelation. As a politician, he was firm and determined, but while he strove for political ascendency, his success was always identified with the promotion of the public interests, and this was so well understood by the people, who conferred honors upon him, that they never failed to elect him to office, whenever he came before them as a candidate. Although a vigorous political opponent, he was always kind and considerate, placable and forgiving; and if time and space allowed, I could mention several remarkable instances of his generosity and magnanimity in overlooking wrong and for-

giving injury. In speaking of him, in these terms, my language is not dictated by filial affection, but I will not be deterred from doing justice to his memory from the consideration of my near connection with him. He has ceased from his labors and has long been in his grave. Upwards of thirty years have elapsed since his death, and he has now become one of the historical characters of the country. I speak of him, as he was,—as he was known to those who enjoyed his friendship, and as he is regarded by the present generation.

I have now finished this brief sketch of my family, and regret that I have not been able to compress it within a more limited space. I have written it hastily, without emendation or correction, extracting liberally from the writings of others, and making no pretence to originality. I was my father's private secretary during the latter part of his life, and although a boy, participated liberally in the contests of the day. I saw and was well acquainted with the violent struggle for and against the canal. I personally knew many of the participators in this great controversy, and with this knowledge of those interesting days, I feel justified in speaking somewhat authoritatively.

If my ancestors rendered services to the public, they were recognized by their fellow-citizens; and if their good works live after them, their memory will be honored.

With assurances of great respect for yourself and the members of your committee,

I am, with great esteem, sincerly yours,

C. A. CLINTON.

Rev. R Howard Wallace.

OBITUARY NOTICES.

THE burying ground at Little Britain is one of the oldest in the country. Moss-covered tablets reveal the influences of accumulated years. Names now nearly obliterated by the tooth of time, while scarce do they indicate the place where rests the dust of the departed, bear witness to the truths of God's revealed word. Happy they to whom belong "the resurrection and the life," who *first* shall rise, to meet their Lord in the air, "When he shall come to be glorified in his saints, and to be admired in all them that believe."

Amid the multitudes in this unpretending enclosure, are the early pillars of this church, its officers, and one of its pastors, Rev. JAMES SCRIMGEOUR, whose clarion voice oft proclaimed in this temple the great truths of Redemption.

"They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever."

Sad, though pleasant memories cluster around the place of the dead; of these a few have been furnished for record here:

ROBERT BLAKE.

Mr. Robert Blake died at Coldenham, Orange County, New-York, on the 3rd November, 1849, in the seventy-sixth year of his age. The following tribute is paid to his memory by his former pastor, Rev. Dr. McElroy:

"Some twelve or fifteen years ago, Mr. Blake removed to the place of his late residence, from the city of New-York, where he had long been a member and a ruling elder in the Scotch Presbyterian Church.

"Though the deceased was a plain, unassuming man, with little or no pretension to exterior polish, yet seldom do we meet with so many excellencies in a single character.

"Professing religion in the morning of life, the influence of vital christianity in him, was ever visible in all the relations he sustained; and at his advanced age he went down to the grave pos-

sessing the respect and confidence and esteem of all who knew him. According to his means and opportunities, it is sincerely believed, that few men have done more for advancing the best interests of the church and of the world.

"He was a man of great simplicity of character, altogether above the petty acts of inferior minds.

"He was distinguished for his integrity, governed strictly by moral principle in all the transactions of life. He was a generous man; though not possessed of great wealth, yet he was always among the wealthiest in contributing to benevolent purposes.

"A man of peace himself, he was a peace-maker, wherever it was practicable to be so; he could not breathe the atmosphere of strife and bitterness.

"In his friendships he was ardent and enduring, ever ready to meet the wishes of those who had any fair claim upon his kindness, and not to be shaken in his attachments without good and sufficient cause.

"His crowning excellence, however, was, that he was a firm believer in the Lord Jesus Christ.

"This is the principle from which sprung the virtues, just mentioned, and the many other virtues which adorned his character.

"What a blessing it is to the world that such men are spared to a good old age! By their prayers, by their example, by their influence, they greatly promote all the essential interests of human society. They are the salt of the earth; and were they not suffered to remain amidst the mingled mass, how speedily would a moral putrefaction ensue!

"Whilst, therefore, the writer of this brief tribute, to the memory of one he highly valued, mourns his departure with unfeigned sorrow, he would also be thankful for the good he has been instrumental in effecting, and rejoice in the assurance that he has gone to reap a corresponding reward."

MRS. NANCY WALLACE.

Mrs. Nancy Wallace, wife of Rev. R. H. Wallace, died at Little Britain, on the 5th June, 1848, in the fifty-eighth year of her age. Although the state of her health had been feeble and declining for some years preceding, yet her death occurred suddenly, and to her friends in an unexpected hour. But the last enemy that remained to be conquered, found her waiting his attack, clad in the armor of

spiritual resistance, and resting on the Rock of eternal truth. It was on the morning of the Sabbath, the day preceding her death, that her strength began rapidly to fail, and she seemed ready to enter on that scene where

> "Congregations ne'er break up,
> And Sabbaths have no end."

But reviving again, she was spared to renew her testimony to the faithfulness of God. To her husband, who had been absent during the day, laboring in a neighboring parish, but who returned to find her still able to converse, she said, "My trust is in Jesus; he is very precious to me. I would sit with Mary at his feet and learn yet more of Him." Reference being made to the severe trial her faith had experienced in being deprived of the privileges of God's house, from which she had been detained for several years, she said, "He has done all things well. I love to hear the Bible read. I love the gospel of Christ;" and referred with delight to a meeting for prayer, which had been held at the parsonage, a few days before. She had often been in bondage, through fear of death, but he who heareth

prayer was pleased in this, also, to give her the victory. Her physical nature gradually failed until Monday morning, when calmly she passed away to other—and who shall doubt it?—to brighter scenes, "where the wicked cease from troubling, and the weary are at rest,"—to that "eternal world of joy" where

"Every power finds sweet employ."

A large concourse followed her remains to the tomb, where they shall rest in hope, under angelic guard, until the resurrection morn.

The following extract is from a brief tribute, by one who knew her well, addressed to her son, who was absent at college at the period of her death: "As a token of sincere affection for her, who was so suddenly called to 'put on immortality,' whom none knew but to regard with affection."

* * * * * * *

"Why grew thy eye so tearful?
Thy soul so dark and sad?

"Didst thou forget she sung a song,
Sweeter than angels sing?
(For their songs echo, but *their love*
Her's of *redemption* ring.)

"Did you not read in her sweet face
Though spread with death's pale gloom,
The language irresistible,
'Weep not for me—*I'm home!*' "

"Blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them."

The following extracts are from a notice of her death, and from the sermon preached on the occasion of her funeral by Rev JOHN MCJIMPSEY, D.D.:

"To the honor of her memory, it may be justly added, that her dying exercises, as a christian, were in perfect accordance with the excellence of her religious character.

"On her own profession, her name was enrolled among the followers of Christ, nearly thirty years before. The whole tenor of her subsequent life furnishes the most satisfactory evidence, that the Christian profession she then made, was sincere; and that she, indeed, gave herself away to the Lord in an everlasting covenant, never to be forgotten!

"Some of the leading and excellent traits of char

acter, were the humility and meekness of her spirit, her uncommon prudence, the kind reception, and hospitable treatment she gave her friends and acquaintances who called at her house; her regard for the peace and prosperity of the church; her affection for the people of God; her delight in social prayer and religious conversation.

"She was distinguished, also, in an uncommon degree, for her attachment to, and her regular attendance upon, the public worship and ordinances of the Lord's house, so long as the state of her health permitted. . . . .

"The memory of the just is blessed. It will be held in affectionate remembrance by her christian friends and acquaintances, and ought to have a happy influence in recommending the religion of Christ to others, that they may, like the friend who has finished her course, be useful and respected in life, and blessed in death. It is for this purpose we would record the memory of the excellent ones of the earth, and hold up their example as worthy of imitation, that all may be stimulated and encouraged to be 'followers of them, who through faith and patience inherit the promises.'

"If the gospel affords us such assurances of the christian's triumph over the last enemy, the subject opens up a source of rich consolation when called to mourn the death of dear relatives who gave evidence of their christian character.

"Their death, the gospel warrants us, to view as a safe and happy death. It was the hour of their victory over their last enemy. In regard to them he was then actually and truly destroyed. He had lost his sting, and, therefore, had no power to hurt or destroy them; yea, more, through the death and power of the Redeemer, who had vanquished death, he was changed into a friend and a blessing, so that instead of being inflicted as a curse, it was unspeakable gain. The emancipated spirit has gone to be with Christ, and the body sleeps in Jesus until the resurrection morn, to be raised up in life and immortality. Called then, as some of you are this day, to mourn the loss of a dear and beloved friend, the subject opens up to you a source of rich consolation. What ought to mitigate your grief in a special manner, and lead you to resignation under this sudden and afflictive bereavement is, that you have not been left to sorrow as those who have no hope. Your deceased friend, there is no reason to

doubt, has been blessed in her death, and gone to be with Christ, which is far better. It is not my intention, neither would time permit on the present occasion, to dwell on the evidence or excellence of her christian character. The evidence of it does not rest solely on her last exercises in a dying hour, satisfactory as they were, but on the whole tenor of her life, as a professed follower of Christ. Long did she sustain the character of an humble and consistent christian. It was my privilege to be personally acquainted with her for a long period. Nearly thirty years ago, under my ministry, she united herself with the church of her choice in a public christian profession, and partook of the precious memorial of her Saviour's death; and the whole course of her life since that time has furnished the most satisfactory evidence of the sincerity of her profession. If kindness and meekness of temper—if regard to the peace and prosperity of the church—if affection to the people of God—if delight in social prayer and hearing the scriptures read—if attachment to, and a regular attendance upon, the worship of God and the ordinances of his house, are to be accounted any evidence of christian character, then may she be ranked among the excellent

of the earth, and her example held up as worthy of imitation. While the mourners, bereaved of such a dear friend, cannot but sensibly feel their loss, let the thought console them that it is her gain. This may well alleviate your sorrow, and tenderly urge you to resignation, and to adopt the sentiment of an eminent saint of God, in a season of deep affiiction and bereavement—'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.'"

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